

THE UPANISHADS

Breath of the Eternal

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Translated by

SWAMI PRABHAVANANDA

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PREFACE

IT HAS SEEMED to me fitting that this translation of the *Upanishads* should be accompanied by a word regarding its principal author, Swami Prabhavananda.

The first intimation that the future Swami was to take up the religious life came when at the age of thirteen he read *The Gospel of Sri Ramakrishna*—a capacious volume in which a disciple of the great nineteenth century saint told in faithful detail of the Master's day-by-day life and conversation. It was prophetic that the boy was vividly impressed by what he read there of Swami Brahmananda, partly because of something that attracted him even in the Swami's monastic name, and partly because of the acknowledged position of Swami Brahmananda as in a special sense the spiritual son of the saint.

Shortly after this first reading of the Gospel, Swami Prabhavananda met a disciple of Sri Ramakrishna, and also Sri Ramakrishna's widow, known to devotees as Holy Mother. A few years later, when he was eighteen, he met for the first time Swami Brahmananda himself. "I was imme-

diately drawn to him," says Swami Prabhavananda, "as if to a long-lost friend who was very near and dear to me. I had never felt such a love before in my life, it was the love of parents and the love of a friend, all in one." Within three months of this meeting the call to religion came in urgent form, and the youth responded with the resolution to be expected of the Kshatriya that he was. One thing only mattered to him—that he should go at once to Swami Brahmananda, who at the time was living in a monastery at the foot of the Himalayas in the extreme north of India. He had been told that the holy man did not welcome unannounced visitors—but what of that! With money originally intended for college fees and expenses he made his long way from Calcutta to the mountains. It was four o'clock of a morning, and still dark, when he entered the monastery grounds and found himself in the midst of many bungalows, in one of which—but which one?—he might expect to find the object of his journey. He walked straight to a veranda to wait beside a door, but before he could sit down Swami Brahmananda himself came out by this same door, and his secretary by another. Seeing the boy, Swami Brahmananda said simply "Hello! You are here," and turning to his secretary, "Make room for him. He will be staying."

Swami Prabhavananda was initiated as Swami Brahmananda's disciple. He wanted to join the monastery at once, but was not permitted to do so. At the end of a month his spiritual master sent him back to college to finish his education.

There followed a period of two years during which religious interests gave way in his mind to political. For the first time in Bengal, a revolution was brewing against British rule, and with patriotic ardor, and characteristic courage, Swami Prabhavananda gave such assistance as his youth and apparent guilelessness best fitted him to give. It seemed to him then that the great duty of the Hindu was to fight for freedom, and therefore that to retire from the world into the monastic life was, for him at least, indefensible. At twenty he graduated from the City College of Calcutta and immediately entered upon a half-year of further study in the department of philosophy of Calcutta University College.

It was during a brief vacation that his fate was finally settled. In order to study Shankara with Swami Shuddhananda, a Sanskrit scholar of great repute and a disciple of the world famous Swami Vivekananda, he went to live at Belur Math, the great monastery on the Ganges near Calcutta. Here, daily, Swami Shuddhananda would argue with him on the subject of the monastic life and

urge him to become a monk. Swami Prabhavananda's vigorous opposition continued—but not for long. For another and a compelling influence was at work. Swami Brahmananda was staying in the monastery at the time and Swami Prabhavananda was much with him.

‘One morning’ says the Swami, telling of the decisive moment, “when I went as usual to prostrate myself before Maharaj—as Swami Brahmananda was called—“a bystander asked ‘When is this boy going to become a monk?’ Maharaj looked me up and down and quietly answered ‘When the Lord wills.’ And as he said these words and as he looked at me in his eyes an unforgettable sweetness all my revolutionary ideas were suddenly revolutionized and I went downstairs and said to Swami Shuddhananda ‘I have joined the monastery.’”

Speaking of Swami Brahmananda still a young man Sri Ramakrishna once said “Rakhal has the keen intelligence of a king. If he chose he could rule a large kingdom.” This remark had an appropriate sequel. During the last twenty years of Swami Brahmananda's life he served with great success as head of the Ramakrishna Order. His executive talents were matched by his spiritual distinction. On the occasion of Swami Prabhavananda's departure from India when he was chosen

by his superiors as a representative of the Hindu religion in America a disciple of Sri Ramakrishna said to him referring to Swami Brahmananda 'Never forget that you have seen a Son of God You have seen God "

This then was the man of whom Swami Prabhavananda was a disciple and under whose guidance he passed a dozen years of his life During four or five months of this period master and disciple lived in the closest intimacy and to hear the Swami speak of this experience is to realize that into the fashioning of a monk as this process was conceived by Swami Brahmananda there entered the bitter as well as the sweet—the bitter itself however being only the last and surest proof of the sweetness Whom the Lord loveth he chasteneth On one occasion Swami Prabhavananda was so cast down by the rebukes of his master that he decided to desert the monastery and hide himself forever With this thought in mind he went to prostrate himself before Maharaj and silently take leave of him Maharaj told him to sit down and for a while continued his earnest admonitions reminding his disciple of all his faults then with a sudden change of manner he asked 'Do you think you can run away from me?' The kind words the master then spoke dispelled all the young man's sorrow 'Never before ' Swami

Prabhavananda says ' had I been so deeply aware of his love and protection All thought of running away was forgotten His words soothed my burning heart Then he said Our love is so deep that we do not let you know how much we love you ' "

The sum of what I have been trying to say is this that Swami Prabhavananda brings to his interpretation of the Upanishads not only a scholarly acquaintance with the Sanskrit texts but also the insight to be derived from close association with one who embodied in his own mind and spirit, in the highest degree the great intellectual and spiritual tradition of India He has been the disciple of the disciple of one who has come to be regarded in India as the latest in its list of authentic avatars

Our aim in this translation has not been to achieve a literal rendering but rather allowing ourselves such freedom as seemed desirable to convey in clear and simple English the sense and spirit of the original Often for example when we had a choice between following the text exactly and then explaining it in a note or else expanding the text to include the necessary explanations we have adopted the second alternative In the opening of certain Upanishads where a literal rendering would have resulted in an unattractive abruptness or baldness we have—we trust discreetly—supplied a few

indefinitely prolonged Our typographical form for the recurrent salutation or benediction.

OM . . . Peace—peace—peace,

is designed to suggest as nearly as possible the mode in which it is intoned

The departures from prose are slight. In the chants which precede the several Upanishads and especially in the hymn with which the Śvetasvatara concludes, we use a form which is not prose, nor perhaps verse either, save by courtesy, but which has seemed to us to produce a heightened effect not readily obtainable in ordinary prose For the hymn, a heightened effect seems particularly desirable, since in it both substance and form achieve a poetic quality which the Upanishads do not elsewhere equal Indeed, the form we have used was the result of accident rather than design. Such a passage as

*Thou art the fire,
Thou art the sun,
Thou art the air,
Thou art the moon,
Thou art the starry firmament,
Thou art Brahman Supreme'
Thou art the waters—thou,
The creator of all!*

—such a passage set down in the sober ways of prose seemed cribbed confined—it asked for wings however weak and once we had yielded to the solicitation of capital letters and short rhythmic lines for matter such as this we thought it well to complete the hymn as best we could in the same style

The apparent arguments subjoined to the titles on the interleaves are not really arguments since they give no proportioned epitome of the parts they precede Rather they indicate dominant themes

It remains to say a word regarding my part in the book It is secondary As one native to English speech I have done what I could to help Swami Prabhavananda in his undertaking He alone assumes responsibility for all ideas and opinions all interpretations and all statements of fact

FREDERICK MANCHESTER

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INTRODUCTION

THE OLDEST SCRIPTURES of India, and the most important, are the Vedas. All orthodox Hindus recognize in them the origin of their faith and its highest written authority.

The Vedas are four in number: Rik, Sama, Yajur, and Atharva. Each of these is divided into two parts: Work and Knowledge. The first is mainly made up of hymns, instructions regarding rites and ceremonies, and rules of conduct. The second is concerned with knowledge of God, the highest aspect of religious truth, and is called—Upanishads.

The literal meaning of *upanishad*, "sitting near devotedly," brings picturesquely to mind an earnest disciple learning from his teacher. The word also means "secret teaching"—secret, no doubt, because a teaching vouchsafed only to those who are spiritually ready to receive and profit by it. Still another interpretation is sponsored by the great seventh-century commentator Shankara: knowledge of God—"the knowledge of Brahman, the knowledge that destroys the bonds of ignorance and leads to the supreme goal of freedom."

How many Upanishads once existed is unknown. One hundred and eight have been preserved, these ranging in length from a few hundred to many thousands of words, some in prose, some in verse, some part one, part the other. In style and manner they vary widely, often within the same Upanishad, being now simply and concretely narrative, now subtly and abstractly expository, often assuming in either case a dialogue form. Their tone too fluctuates, the characteristic seriousness and elevation finding occasional relief in homely humor. Who wrote them, no one knows, nor with any accuracy when they were written. The Rishis whose insight they embody remain wholly in the background, impersonal as the truth they stood for, their individual lives lost forever, and even their names—

In the dark backward and abysm of time

Of the one hundred and eight extant Upanishads, sixteen were recognized by Shankara as authentic and authoritative. On ten of these he wrote elaborate commentaries, which included quotations from the other six, and it is these ten which have come to be regarded as the principal Upanishads. Following are their names: Isha, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brihadaranyaka. Together

they constitute and will probably always constitute the primary object of attention for all who would know the Hindu religion

A characteristic of the Upanishads is their homogeneity. Many apparently differing conceptions are to be found in them but these are roughly speaking to be found in all of them not distributed one in one Upanishad another in another. It is true that one Upanishad may emphasize certain ideas or a certain view more than the rest or may specialize as it were in a particular topic but such distinctions often seem purely accidental and are never important. The partitions between the Upanishads might therefore for all practical purposes be completely done away with the whole hundred and eight being reduced to one.

Another and more important characteristic arises from the fact that the Upanishads are the work of saints and seers. Their authors were concerned with reporting insights which came to them in thought or vision not with making these insights superficially coherent. They were not builders of systems but recorders of experience. We must be prepared therefore for apparent inconsistency for obliviousness to one conception through temporary absorption in another. Nowhere must we expect to find the whole truth gathered together

once for all in easy, triumphant, conscious formulation

Still another characteristic of the Upanishads has to do with their form. Never were ideas set down—an expositor might suspect—with less regard for his convenience. Nowhere is there a logical beginning, nowhere a logical end. Furthermore, attention at all points is not upon parts clearly recognized as parts but upon wholes—upon brief, comprehensive, unanalyzed statement, it may be, or upon such particular elements as round out, when taken together, a momentary conception.

For the study of the Vedas according to long tradition and even according to the Vedas themselves, one must have a master, or Guru. "Approach a teacher" we read in the Rik, "with humility and with a desire to serve"; and in the Upanishads. To many it is not given to hear of THAT—meaning God—"which dwells in eternity. Many though they hear of it do not understand it. Wonderful is he who speaks of it. Intelligent is he who learns of it. Blessed is he who taught by a good teacher, is able to comprehend it."

The function of the good teacher, as Hinduism conceives him, is twofold. He of course explains the scriptures the spirit as well as the letter but, what is more important still, he teaches by his

life—by his daily acts by his most casual words sometimes even by his silence Only to be near him only to serve and obey him in humility and in reverence is to become quickened in spirit and the purpose of study of the scriptures is not merely or primarily to inform the intellect but to purify and enrich the soul

*Pleasant indeed are the study and the teaching of the Vedas!
He who engages in these things attains to concentration
And is no longer a slave to his passions
Devout self controlled disciplined in spirit
He rises to fame and is a blessing to mankind*

We have said that the orthodox Hindu regards the Vedas as his highest written authority Any subsequent scripture if he is to regard it as valid must be in agreement with them it may expand upon them it may develop them and still be recognized but it must not contradict them They are to him as nearly as any human document can be the expression of divine truth At the same time it would be a mistake to suppose that his allegiance to their authority is slavish or blind If he considers them the word of God it is because he believes their truth to be verifiable immediately, at any moment in his own personal experience If he found on due examination that it was not so verifiable he would reject it If he found that any

part of it was not so verifiable he would reject that. And in this position the scriptures he will tell you uphold him. The real study, say the Upanishads is not study of themselves but study of that 'by which we realize the changeless.' In other words the real study in religion is first-hand experience of God.

Indeed the term Vedas as used by the orthodox not only names a large body of texts handed down by generation after generation but in another sense stands for nothing less than the inexpressible truth of which all scriptures are of necessity a pale reflection. Regarded in this second aspect the Vedas are infinite and eternal. They are that perfect knowledge which is God. They are identical in short with the Word of the Christian St. John. 'In the beginning was the Word and the Word was with God and the Word was God.'

THE UPANISHADS

Breath of the Eternal

As smoke and sparks arise from a lighted fire kindled with damp fuel, even so, Maitreyi, have breathed forth from the Eternal all knowledge and all wisdom—what we know as the Rig Veda, the Yajur Veda, and the rest. They are the breath of the Eternal.

—BRIHADARANYAKA

I

ISHA

LIFE in the world and life in the spirit are not incompatible Work, or action, is not contrary to knowledge of God, but indeed if performed without attachment, is a means to it On the other hand, renunciation is renunciation of the ego, of selfishness—not of life The end, both of work and of renunciation, is to know the Self within and Brahman without, and to realize their identity The Self is Brahman, and Brahman is all

ISHA

*Filled full with Brahman are the things we see,
Filled full with Brahman are the things we see not,
From out of Brahman floweth all that is
From Brahman all—yet is he still the same.
OM . . . Peace—peace—peace.*

IN THE HEART of all things, of whatever there is in the universe, dwells the Lord. He alone is the reality. Wherefore, renouncing vain appearances, rejoice in him. Covet no man's wealth.

Well may he be content to live a hundred years who acts without attachment—who works his work with earnestness, but without desire, not yearning for its fruits—he, and he alone,

Worlds there are without suns, covered up with darkness. To these after death go the ignorant, slayers of the Self.

The Self is one. Unmoving, it moves swifter than thought. The senses do not overtake it, for always it goes before. Remaining still, it outstrips all that run. Without the Self, there is no life.

To the ignorant the Self appears to move—yet

it moves not From the ignorant it is far distant—
yet it is near It is within all and it is without all

He who sees all beings in the Self and the Self
in all beings hates none

To the illumined soul the Self is all For him
who sees everywhere oneness how can there be
delusion or grief?

The Self is everywhere Bright is he bodiless
without scar of imperfection without bone with-
out flesh pure untouched by evil The Seer the
Thinker the One who is above all the Self-
Existent—he it is that has established perfect
order among objects and beings from beginning-
less time

To darkness are they doomed who devote them-
selves only to life in the world and to a greater
darkness they who devote themselves only to
meditation

Life in the world alone leads to one result
meditation alone leads to another So have we
heard from the wise

They who devote themselves both to life in the
world and to meditation by life in the world
overcome death and by meditation achieve im-
mortality

To darkness are they doomed who worship
only the body and to greater darkness they who
worship only the spirit.

Worship of the body alone leads to one result, worship of the spirit leads to another So have we heard from the wise

They who worship both the body and the spirit, by the body overcome death and by the spirit achieve immortality ¹

The face of truth is hidden by thy golden orb O Sun That do thou remove in order that I who am devoted to truth may behold its glory ²

O nourisher, only seer, controller of all—O illumining Sun fountain of life for all creatures— withhold thy light gather together thy rays May I behold through thy grace thy most blessed form The Being that dwells therein—even that Being am I

Let my life now merge in the all pervading life Ashes are my body's end OM . O mind remember Brahman O mind remember thy past deeds Remember Brahman Remember thy past deeds

O god Agni lead us to felicity Thou knowest all our deeds Preserve us from the deceitful attrac-

¹ In the Sanskrit this verse and the five preceding are exceedingly obscure Commentators explain them variously and not very clearly

² In this verse the Sun symbolizes the Self or Brahman as is usual in the Vedas The golden orb like the rays and the light of the following verse is Maya the world of appearance

tion of sin To thee we offer our salutations again and yet again!²

² This verse and the preceding constitute a prayer uttered at the moment of death Even today they are employed by the Hindus in their funeral rites The mind is exhorted to remember its past deeds because it is these deeds that accompany the departing soul and determine the nature of its next incarnation Since cremation involves fire it is natural that it should be presided over by the god of fire Agni The god is here invoked both in his own character and as a symbol of Brahman

II

KENA

THE power behind every activity of nature and of man is the power of Brahman To realize this truth is to be immortal

KEN A

*May quietness descend upon my limbs,
My speech, my breath my eyes my ears
May all my senses wax clear and strong
May Brahman show himself unto me
Never may I deny Brahman nor Brahman me
I with him and he with me—may we abide always
together*

*May there be revealed to me,
Who am devoted to Brahman
The holy truth of the Upanishads
OM Peace—peace—peace*

AT WHOSE BEHEST does the mind think? Who bids the body live? Who makes the tongue speak? Who is that effulgent Being that directs the eye to form and color and the ear to sound?

The Self is ear of the ear mind of the mind, speech of the speech He is also breath of the breath and eye of the eye Having given up the false identification of the Self with the senses and the mind and knowing the Self to be Brahman the wise, on departing this world, become immortal

Him the eye does not see nor the tongue ex-

press nor the mind grasp Him we neither know nor are able to teach Different is he from the known and different is he from the unknown So have we heard from the wise

That which cannot be expressed in words but by which the tongue speaks—know that to be Brahman Brahman is not the being who is worshiped of men

That which is not comprehended by the mind but by which the mind comprehends—know that to be Brahman Brahman is not the being who is worshiped of men

That which is not seen by the eye but by which the eye sees—know that to be Brahman Brahman is not the being who is worshiped of men

That which is not heard by the ear but by which the ear hears—know that to be Brahman Brahman is not the being who is worshiped of men

That which is not drawn by the breath but by which the breath is drawn—know that to be Brahman Brahman is not the being who is worshiped of men

If you think that you know well the truth of Brahman know that you know little What you think to be Brahman in your self or what you think to be Brahman in the gods—that is not

Brahman What is indeed the truth of Brahman you must therefore learn

I cannot say that I know Brahman fully Nor can I say that I know him not He among us knows him best who understands the spirit of the words Nor do I know that I know him not '

He truly knows Brahman who knows him as beyond knowledge he who thinks that he knows knows not The ignorant think that Brahman is known but the wise know him to be beyond knowledge

He who realizes the existence of Brahman behind every activity of his being—whether sensation perception or thought—he alone gains immortality Through knowledge of Brahman comes power Through knowledge of Brahman comes victory over death

Blessed is the man who while he yet lives realizes Brahman The man who realizes him not suffers his greatest loss When they depart this life the wise who have realized Brahman as the Self in all beings become immortal

Once the gods won a victory over the demons and though they had done so only through the power of Brahman they were exceedingly vain They thought to themselves It was we who beat our enemies and the glory is ours."

Brahman saw their vanity and appeared before them. But they did not recognize him.

Then the other gods said to the god of fire, "Fire, find out for us who this mysterious spirit is."

"Yes," said the god of fire, and approached the spirit. The spirit said to him,

"Who are you?"

"I am the god of fire. As a matter of fact, I am very widely known."

"And what power do you wield?"

"I can burn anything on earth."

"Burn this," said the spirit, placing a straw before him.

The god of fire fell upon it with all his might, but could not consume it. So he ran back to the other gods, and said,

"I cannot discover who this mysterious spirit is."

Then said the other gods to the god of wind: "Wind, do you find out for us who he is?"

"Yes," said the god of wind, and approached the spirit. The spirit said to him,

"Who are you?"

"I am the god of wind. As a matter of fact, I am very widely known. I fly swiftly through the heavens."

"And what power do you wield?"

"I can blow away anything on earth."

"Blow this away," said the spirit, placing a straw before him.

The god of wind fell upon it with all his might, but was unable to move it. So he ran back to the other gods, and said:

"I cannot discover who this mysterious spirit is."

Then said the other gods to Indra, greatest of them all: "O respected one, find out for us, we pray you, who he is."

"Yes," said Indra, and drew nigh to the spirit. But the spirit vanished, and in his place stood Uma, God the Mother, well adorned and of exceeding beauty. Beholding her, Indra asked:

"Who was the spirit that appeared to us?"

"That," answered Uma, "was Brahman. Through him it was, not of yourselves, that you attained your victory and your glory."

Thus did Indra, and the god of fire, and the god of wind, come to recognize Brahman.

The god of fire, the god of wind, and Indra—these excelled other gods, for they approached nearest to Brahman, and were the first to recognize him.

But of all gods Indra is supreme for he approached nearest of the three to Brahman and was the first of the three to recognize him

This is the truth of Brahman in relation to nature whether in the flash of the lightning or in the wink of the eyes the power that is shown is the power of Brahman

This is the truth of Brahman in relation to man in the motions of the mind the power that is shown is the power of Brahman For this reason should a man meditate upon Brahman by day and by night

Brahman is the adorable being in all beings Meditate upon him as such He who meditates upon him as such is honored by all other beings.

A Disciple

Sir teach me more of the knowledge of Brahman

The Master

I have told you the secret knowledge Austerity self-control performance of duty without attachment—these are the body of that knowledge The Vedas are its limbs Truth is its very soul

He who attains to knowledge of Brahman
being freed from all evil finds the Eternal, the
Supreme

OM Peace—peace—peace

III

KATHA

THE secret of immortality is to be found in purification of the heart, in meditation, in realization of the identity of the Self within and Brahman without For immortality is simply union with God

KATHA

Om . . .

May Brahman protect us,

May he guide us,

May he give us strength and right understanding

May love and harmony be with us all

Om *Peace—peace—peace*

ON A CERTAIN OCCASION Vajrasrabasa, hoping for divine favor, performed a rite which required that he should give away all his possessions. He was careful, however, to sacrifice only his cattle, and of these only such as were useless—the old, the barren, the blind, and the lame. Observing this niggardliness, Nachiketa his young son, whose heart had received the truth taught in the scriptures thought to himself "Surely a worshiper who dares bring such worthless gifts is doomed to utter darkness!" Thus reflecting, he came to his father, and cried "Father, I too belong to thee: to whom givest thou me?"

His father did not answer, but when Nachiketa asked the question again and yet again, he replied impatiently:

' Thee I give to Death! '

Then Nachiketa thought to himself ' Of my father's many sons and disciples I am indeed the best or at least of the middle rank not the worst but of what good am I to the King of Death? ' Yet being determined to keep his father's word he said

' Father, do not repent thy vow! Consider how it has been with those that have gone before and how it will be with those that now live Like corn a man ripens and falls to the ground like corn, he springs up again in his season '

Having thus spoken the boy journeyed to the house of Death

But the god was not at home and for three nights Nachiketa waited When at length the King of Death returned he was met by his servants who said to him

"A Brahmin like to a flame of fire entered thy house as guest and thou wast not there Therefore must a peace offering be made to him With all accustomed rites O King thou must receive thy guest for if a householder show not due hospitality to a Brahmin he will lose what he most desires—the merits of his good deeds his righteousness his sons and his cattle "

Then the King of Death approached Nachiketa and welcomed him with courteous words

O Brahmin " he said, "I salute thee Thou art indeed a guest worthy of all reverence Let, I pray thee no harm befall me! Three nights hast thou passed in my house and hast not received my hospitality, ask of me, therefore, three boons—one for each night "

' O Death " replied Nachiketa, "so let it be. And as the first of these boons I ask that my father be not anxious about me, that his anger be appeased and that when thou sendest me back to him he recognize me and welcome me "

' By my will " declared Death "thy father shall recognize thee and love thee as heretofore, and seeing thee again alive he shall be tranquil of mind and he shall sleep in peace "

Then said Nachiketa ' In heaven there is no fear at all Thou O Death art not there nor in that place does the thought of growing old make one tremble There free from hunger and from thirst and far from the reach of sorrow all rejoice and are glad Thou knowest O King the fire sacrifice that leads to heaven Teach me that sacrifice for I am full of faith This is my second wish "

Whereupon consenting Death taught the boy the fire sacrifice and all the rites and ceremonies attending it Nachiketa repeated all that he had learned, and Death well pleased with him said

' I grant thee an extra boon Henceforth shall this sacrifice be called the Nachiketa Sacrifice, after thy name Choose now thy third boon "

And then Nachiketa considered within himself, and said

When a man dies there is this doubt Some say, he is others say, he is not Taught by thee, I would know the truth This is my third wish "

' Nay," replied Death ' even the gods were once puzzled by this mystery Subtle indeed is the truth regarding it not easy to understand Choose thou some other boon O Nachiketa "

But Nachiketa would not be denied

Thou sayest O Death that even the gods were once puzzled by this mystery, and that it is not easy to understand Surely there is no teacher better able to explain it than thou—and there is no other boon equal to this '

To which, trying Nachiketa again, the god replied

' Ask for sons and grandsons who shall live a hundred years Ask for cattle elephants, horses gold Choose for thyself a mighty kingdom Or if thou canst imagine aught better ask for that—not for sweet pleasures only but for the power beyond all thought to taste their sweetness Yea verily, the supreme enjoyer will I make thee of every good thing Celestial maidens beautiful to behold

such indeed as were not meant for mortals—even these, together with their bright chariots and their musical instruments, will I give unto thee, to serve thee. But for the secret of death, O Nachiketa, do not ask!"

But Nachiketa stood fast, and said: "These things endure only till the morrow O Destroyer of Life, and the pleasures they give wear out the senses. Keep thou therefore horses and chariots, keep dance and song, for thyself! How shall he desire wealth, O Death, who once has seen thy face? Nay, only the boon that I have chosen—that only do I ask. Having found out the society of the imperishable and the immortal, as in knowing thee I have done, how shall I, subject to decay and death, and knowing well the vanity of the flesh—how shall I wish for long life?

"Tell me, O King, the supreme secret regarding which men doubt. No other boon will I ask."

Whereupon the King of Death, well pleased at heart, began to teach Nachiketa the secret of immortality.

King of Death

The good is one thing, the pleasant is another. These two differing in their ends, both prompt to action. Blessed are they that choose the good; they that choose the pleasant miss the goal.

Both the good and the pleasant present themselves to men The wise having examined both distinguish the one from the other The wise prefer the good to the pleasant the foolish driven by fleshly desires prefer the pleasant to the good

Thou O Nachiketa having looked upon fleshly desires delightful to the senses hast renounced them all Thou hast turned from the miry way wherein many a man wallows

Far from each other and leading to different ends are ignorance and knowledge Thee O Nachiketa I regard as one who aspires after knowledge for a multitude of pleasant objects were unable to tempt thee

Living in the abyss of ignorance yet wise in their own conceit deluded fools go round and round the blind led by the blind

To the thoughtless youth deceived by the vanity of earthly possessions the path that leads to the eternal abode is not revealed *This world alone is real there is no hereafter*—thinking thus he falls again and again birth after birth into my jaws

To many it is not given to hear of the Self Many though they hear of it do not understand it Wonderful is he who speaks of it Intelligent is he who learns of it Blessed is he who taught by a good teacher is able to understand it

The truth of the Self cannot be fully understood when taught by an ignorant man for opinions regarding it not founded in knowledge vary one from another. Subtler than the subtlest is this Self and beyond all logic. Taught by a teacher who knows the Self and Brahman as one a man leaves vain theory behind and attains to truth.

The awakening which thou hast known does not come through the intellect but rather in fullest measure from the lips of the wise. Beloved Nachiketa, blessed, blessed art thou because thou seekest the Eternal. Would that I had more pupils like thee!

Well I know that earthly treasure lasts but till the morrow. For did not I myself, wishing to be King of Death, make sacrifice with fire? But the sacrifice was a fleeting thing, performed with fleeting objects, and small is my reward, seeing that only for a moment will my reign endure.

The goal of worldly desire, the glittering objects for which all men long, the celestial pleasures they hope to gain by religious rites, the most sought after of miraculous powers—all these were within thy grasp. But all these, with firm resolve, thou hast renounced.

The ancient, effulgent being, the indwelling Spirit, subtle, deep hidden in the lotus of the heart.

is hard to know. But the wise man, following the path of meditation, knows him, and is freed alike from pleasure and from pain

The man who has learned that the Self is separate from the body, the senses, and the mind, and has fully known him, the soul of truth, the subtle principle—such a man verily attains to him, and is exceeding glad, because he has found the source and dwelling place of all felicity. Truly do I believe, O Nachiketa, that for thee the gates of joy stand open.

Nachiketa

Teach me, O King, I beseech thee, whatsoever thou knowest to be beyond right and wrong, beyond *cause and effect, beyond past, present, and future.*

King of Death

Of that goal which all the Vedas declare, which is implicit in all penances and in pursuit of which men lead lives of continence and service, of that will I briefly speak.

It is—OM

This syllable is Brahman This syllable is indeed supreme He who knows it obtains his desire

It is the strongest support It is the highest symbol He who knows it is revered as a knower of Brahman

The Self whose symbol is OM is the omniscient Lord He is not born He does not die He is neither cause nor effect This Ancient One is unborn eternal imperishable though the body be destroyed he is not killed

If the slayer think that he slays if the slain think that he is slain neither of them knows the truth The Self slays not nor is he slain

Smaller than the smallest greater than the greatest this Self forever dwells within the hearts of all When a man is free from desire his mind and senses purified he beholds the glory of the Self and is without sorrow

Though seated he travels far though at rest he moves all things Who but the purest of the pure can realize this Effulgent Being who is joy and who is beyond joy

Formless is he though inhabiting form In the midst of the fleeting he abides forever All pervading and supreme is the Self The wise man knowing him in his true nature transcends all grief

The Self is not known through study of the scriptures nor through subtlety of the intellect nor through much learning But by him who

longs for him is he known ¹ Verily unto him does the Self reveal his true being

By learning a man cannot know him if he desist not from evil if he control not his senses if he quiet not his mind and practice not meditation

To him Brahmins and Kshatriyas are but food and death itself a condiment

Both the individual self and the Universal Self have entered the cave of the heart the abode of the Most High but the knowers of Brahman and the householders who perform the fire sacrifices see a difference between them as between sunshine and shadow

May we perform the Nachiketa Sacrifice which bridges the world of suffering May we know the imperishable Brahman who is fearless and who is the end and refuge of those who seek liberation

Know that the Self is the rider and the body the chariot that the intellect is the charioteer and the mind the reins ²

The senses say the wise are the horses the roads they travel are the mazes of desire The wise

¹ There is another interpretation of this sentence involving the mystery of grace Whom the Self chooses by him is he attained

² In Hindu psychology the mind is the organ of perception

call the Self the enjoyer when he is united with the body the senses and the mind

When a man lacks discrimination and his mind is uncontrolled his senses are unmanageable like the restive horses of a charoteer. But when a man has discrimination and his mind is controlled his senses like the well broken horses of a charoteer lightly obey the rein.

He who lacks discrimination whose mind is unsteady and whose heart is impure never reaches the goal but is born again and again. But he who has discrimination whose mind is steady and whose heart is pure reaches the goal and having reached it is born no more.

The man who has a sound understanding for charoteer a controlled mind for reins—he it is that reaches the end of the journey the supreme abode of Vishnu the all pervading.¹

The senses derive from physical objects physical objects from mind mind from intellect intellect from ego ego from the unmanifested seed and the unmanifested seed from Brahman—the Uncaused Cause.

Brahman is the end of the journey Brahman is the supreme goal.

This Brahman this Self deep hidden in all

¹ Vishnu is here equivalent to Brahman.

beings is not revealed to all but to the seers pure in heart concentrated in mind—to them is he revealed

The senses of the wise man obey his mind his mind obeys his intellect his intellect obeys his ego and his ego obeys the Self

Arise! Awake! Approach the feet of the Master and know THAT Like the sharp edge of a razor the sages say is the path Narrow it is and difficult to tread!

Soundless formless intangible undying tasteless odorless eternal without beginning without end immutable beyond nature is the Self Knowing him as such one is freed from death

The Narrator

The wise man having heard and taught the eternal truth revealed by the King of Death to Nach keta is glorified in the heaven of Brahma

He who sings with devotion this supreme secret in the assembly of the Brahmuns or at the rites in memory of his fathers is rewarded with rewards immeasurable!

King of Death

The Self Existent made the senses turn outward Accordingly man looks toward what is

without, and sees not what is within Rare is he who, longing for immortality, shuts his eyes to what is without and beholds the Self

Fools follow the desires of the flesh and fall into the snare of all encompassing death but the wise knowing the Self as eternal, seek not the things that pass away

He through whom man sees tastes smells hears feels and enjoys is the omniscient Lord

He verily is the immortal Self Knowing him one knows all things

He through whom man experiences the sleeping or waking states is the all pervading Self Knowing him one grieves no more

He who knows that the individual soul enjoyer of the fruits of action is the Self—ever present within lord of time past and future—casts out all fear For this Self is the immortal Self

He who sees the First Born—born of the mind of Brahma born before the creation of waters—and sees him inhabiting the lotus of the heart living among physical elements sees Brahman indeed For this First Born is the immortal Self¹

That being who is the power of all powers and

¹ Brahman the absolute impersonal existence when associated with the power called Maya—the power to evolve as the empirical universe—is known as Hiranyagarbha the First Born

is born as such who embodies himself in the elements and in them exists and who has entered the lotus of the heart is the immortal Self

Agni the all seeing who lies hidden in fire sticks like a child well guarded in the womb who is worshiped day by day by awakened souls and by those who offer oblations in sacrificial fire—he is the immortal Self ¹

That in which the sun rises and in which it sets that which is the source of all the powers of nature and of the senses that which nothing can transcend—that is the immortal Self

What is within us is also without What is without is also within He who sees difference between what is within and what is without goes evermore from death to death

By the purified mind alone is the indivisible Brahman to be attained Brahman alone is—nothing else is He who sees the manifold universe and not the one reality goes evermore from death to death

That being of the size of a thumb dwells deep

¹ The reference is to the Vedic sacrifice Agni whose name means fire is said to be all seeing the fire symbolizing Brahman the Revealer the two fire sticks which being rubbed together produce the fire represent the heart and the mind of man

within the heart ¹ He is the lord of time past and future Having attained him one fears no more He verily is the immortal Self

That being of the size of a thumb is like a flame without smoke He is the lord of time past and future the same today and tomorrow He verily is the immortal Self

As rain fallen on a hill streams down its side so runs he after many births who sees manifoldness in the Self

As pure water poured into pure water remains pure so does the Self remain pure O Nachiketa uniting with Brahman

To the Birthless the light of whose consciousness forever shines belongs the city of eleven gates ² He who meditates on the ruler of that city knows no more sorrow He attains liberation and for him there can no longer be birth or death For the ruler of that city is the immortal Self

The immortal Self is the sun shining in the sky he is the breeze blowing in space he is the fire burning on the altar he is the guest dwelling in

¹ The sages ascribe a definite minute size to the Self in order to assist the disciple in meditation

² The Birthless is the Self the city of eleven gates is the body with its apertures—eyes ears etc

the house he is in all men he is in the gods he is in the ether he is wherever there is truth he is the fish that is born in water he is the plant that grows in the soil he is the river that gushes from the mountain—he the changeless reality the illimitable!

He the adorable one seated in the heart is the power that gives breath Unto him all the senses do homage

What can remain when the dweller in this body leaves the outgrown shell since he is verily, the immortal Self?

Man does not live by breath alone but by him in whom is the power of breath

And now O Nachiketa will I tell thee of the unseen the eternal Brahman and of what befalls the Self after death

Of those ignorant of the Self some enter into beings possessed of wombs others enter into plants—according to their deeds and the growth of their intell gence

That which is awake in us even while we sleep shaping in dream the objects of our desire—that indeed is pure that is Brahman and that verily is called the Immortal All the worlds have their being in that and none can transcend it That is the Self

As fire, though one, takes the shape of every object which it consumes, so the Self, though one, takes the shape of every object in which it dwells

As air, though one, takes the shape of every object which it enters, so the Self, though one, takes the shape of every object in which it dwells

As the sun, revealer of all objects to the seer, is not harmed by the sinful eye, nor by the impurities of the objects it gazes on, so the one Self, dwelling in all, is not touched by the evils of the world. For he transcends all

He is one, the lord and innermost Self of all, of one form, he makes of himself many forms. To him who sees the Self revealed in his own heart belongs eternal bliss—to none else, to none else!

Intelligence of the intelligent, eternal among the transient, he, though one, makes possible the desires of many. To him who sees the Self revealed in his own heart belongs eternal peace—to none else, to none else!

Nachiketa

How, O King, shall I find that blissful Self, supreme, ineffable, who is attained by the wise? Does he shine by himself, or does he reflect another's light?

King of Death

Him the sun does not illumine, nor the moon, nor the stars, nor the lightning—nor, verily, fires kindled upon earth. He is the one light that gives light to all. He shining, everything shines.

This universe is a tree eternally existing, its root aloft, its branches spread below. The pure root of the tree is Brahman, the immortal, in whom the three worlds have their being, whom none can transcend, who is verily the Self.¹

The whole universe came forth from Brahman, moves in Brahman. Mighty and awful is he, like to a thunderbolt crashing loud through the heavens. For those who attain him, death has no terror.

In fear of him, fire burns, the sun shines, the rains fall, the winds blow, and death kills.

If a man fails to attain Brahman before he casts off his body, he must again put on a body in the world of created things.

In one's own soul Brahman is realized clearly, as if seen in a mirror. In the heaven of Brahma also is Brahman realized clearly, as one distinguishes light from darkness. In the world of the fathers he

¹ The 'three worlds' are the sky, the earth, and the nether world.

is beheld as in a dream¹ In the world of angels he appears as if reflected in water

The senses have separate origin in their several objects They may be active as in the waking state or they may be inactive as in sleep He who knows them to be distinct from the changeless Self grieves no more

Above the senses is the mind Above the mind is the intellect Above the intellect is the ego Above the ego is the unmanifested seed the Primal Cause

And verily beyond the unmanifested seed is Brahman the all pervading spirit the unconditioned knowing whom one attains to freedom and achieves immortality

None beholds him with the eyes for he is without visible form Yet in the heart is he revealed through self control and meditation Those who know him become immortal

When all the senses are stilled when the mind is at rest when the intellect wavers not—that say the wise is the highest state

This calm of the senses and the mind has been defined as yoga He who attains it is freed from delusion

¹ The fathers are the spirits of the meritorious dead who dwell in another world, reaping the fruits of their good deeds but subject to rebirth

In one not freed from delusion this calm is uncertain unreal it comes and goes Brahman words cannot reveal mind cannot reach eyes cannot see How then save through those who know him can he be known?

There are two selves the apparent self and the real Self Of these it is the real Self and he alone who must be felt as truly existing To the man who has felt him as truly existing he reveals his innermost nature

The mortal in whose heart desire is dead becomes immortal The mortal in whose heart the knots of ignorance are untied becomes immortal These are the highest truths taught in the scriptures

Radiating from the lotus of the heart there are a hundred and one nerves One of these ascends toward the thousand petaled lotus in the brain If when a man comes to die his vital force passes upward and out through this nerve he attains immortality but if his vital force passes out through another nerve he goes to one or another plane of mortal existence and remains subject to birth and death

The Supreme Person of the size of a thumb the innermost Self dwells forever in the hearts of all beings As one draws the pith from a reed so must the aspirant after truth with great perse

verance separate the Self from the body Know the Self to be pure and immortal—yea pure and immortal!

The Narrator

Nachiketa having learned from the god this knowledge and the whole process of yoga was freed from impurities and from death and was united with Brahman Thus will it be with an other also if he know the innermost Self

OM

Peace—peace—peace

IV

PRASNA

MAN is composed of such elements as vital breath deeds, thought, and the senses—all of them deriving their being from the Self. They have come out of the Self, and in the Self they ultimately disappear—even as the waters of a river disappear in the sea.

PRASNA

OM

With our ears may we hear what is good

With our eyes may we behold thy righteousness

Tranquil in body may we who worship thee find rest

OM *Peace—peace—peace*

OM *Ha! to the supreme Self!*

SUKESHA Satyakama Gargya Kousalya Bhargava and Kabandhi devotees and seekers after the truth of the supreme Brahman with faith and humility approached the sage Pippalada

Said the sage Practice austerity continence faith for a year then ask what questions you wish If I can I will answer

After a year Kabandhi approached the teacher and asked

Sir how did the creatures come into being?

The Lord of beings replied the sage meditated and produced Prana the primal energy and Rayi the giver of form desiring that they male and female should in manifold ways produce creatures for him

Prana the primal energy is the sun and Rayi the form giving substance is the moon

Be it known that all this universe that which is gross and that which is subtle is one with Rayi. Therefore is Rayi omnipresent.

In like manner is the universe one with Prana. The rising sun pervades the east and fills with energy all beings that there inhabit and likewise when his rays fall on the south the west the north the zenith the nadir and the intermediate regions to all beings that there inhabit he gives life.

Prana is the soul of the universe assuming all forms he is the light that animates and illumines all even as it is written—

The wise know him who assumes all forms who is radiant who is all knowing who is the one light that gives light to all. He rises as the sun of a thousand rays and abides in infinite places.

Prana and Rayi uniting divide the year. Two are the paths of the sun—two are the paths that men travel after death. These are the southern and the northern.

Those who desire offspring and are devoted to almsgiving and rituals considering these the highest accomplishment attain the world of the moon and are born again on earth. They travel by the southern path which is the path of the fathers and is indeed Rayi the maker of forms.

But those who are devoted to the worship of

the Self by means of austerity continence faith and knowledge go by the northern path and attain the world of the sun The sun the light is indeed the source of all energy It is immortal beyond fear it is the supreme goal For him who goes to the sun there is no more birth nor death The sun ends birth and death

Prana and Rayi uniting form the month Its dark fortnight is Rayi and its bright fortnight is Prana Sages perform their devotional rites in the light with knowledge fools in the dark, in ignorance

Food is Prana and Rayi From food is produced seed and from seed in turn are born all creatures

Those who worship the world of creation produce children but those alone attain the world of Brahman who are steadfast in continence meditation and truthfulness

'The pure world of Brahman is attainable by those only who are neither deceitful nor wicked nor false

Then Bhargava approached the teacher and asked

Holy sir how many several powers hold together this body? Which of them are most manifest in it? And which is the greatest?

The powers ' replied the sage ' are ether air fire water earth—these being the five elements which compose the body and besides these speech mind eye ear and the rest of the sense organs Once these powers made the boastful assertion We hold the body together and support it where upon Prana the primal energy supreme over them all said to them Do not deceive yourselves It is I alone dividing myself fivefold who hold together this body and support it But they would not believe him

Prana to justify himself made as if he intended to leave the body But as he rose and appeared to be going all the rest realized that if he went they also would have to depart with him and as Prana again seated himself the rest found their respective places As bees go out when their queen goes out and return when she returns so was it with speech mind vision hearing and the rest Convinced of their error the powers now praised Prana saying

As fire Prana burns as the sun he shines as cloud he rains as Indra he rules the gods as wind he blows as the moon he nourishes all He is that which is visible and also that which is invisible He is immortal life

As spokes in the nave of a wheel so is every thing made fast in Prana—the Rik the Yajur

the Sama, all sacrifices, the Kshatriyas, and the Brahmins

" 'O Prana, lord of creation, thou movest in the womb, and art born again To thee who, as breath, dwellest in the body, all creatures bring offerings

" 'Thou, as fire, dost carry oblations to the gods; and through thee the fathers receive their offerings To every organ of sense thou givest its function

" 'Prana thou art the creator; thou art the destroyer by thy prowess, and thou art the protector. Thou movest in the sky as the sun, and lord of lights art thou

" 'Prana when thou showerest down rain, thy creatures rejoice, hoping that they will find food, as much as they desire

" 'Thou art purity itself, thou art the master of all that exists thou art fire the eater of offerings We the organs of sense, offer to thee thy food—to thee, the father of all.

" 'That power of thine which dwells in speech, in the ear and in the eye and which pervades the heart—make that propitious and forsake us not.

" 'Whatsoever exists in the universe is dependent on thee O Prana Protect us as a mother protects her children Grant us prosperity and grant us wisdom' "

And when it was the turn of Kousalya he put this question

Master of what is Prana born how does he enter the body how does he live there after dividing himself how does he go out how does he experience what is outside and how does he hold together the body the senses and the mind?

To which the sage replied

Kousalya you ask very difficult questions but since you are a sincere seeker after the truth of Brahman I must answer

Prana is born of the Self Like a man and his shadow the Self and Prana are inseparable Prana enters the body at birth that the desires of the mind continuing from past lives may be fulfilled

As a king employs officials to rule over different portions of his kingdom so Prana associates with himself four other Pranas each a portion of himself and each assigned a separate function

The *Prana* himself dwells in eye ear mouth and nose the *Apana* which is the second Prana rules the organs of excretion and generation the *Samana* which is the third Prana inhabits the navel and governs digestion and assimilation

The Self dwells in the lotus of the heart whence radiate a hundred and one nerves From each of these proceed one hundred others which are smaller and from each of these again seventy

fold, what are his inner workings—such an one attains to immortality, yea, even to immortality."

Gargya then asked

'Master, when a man's body sleeps who is it within that sleeps, and who is awake, and who is dreaming? Who then experiences happiness, and with whom are all the sense organs united?

'As the rays of the sun O Gargya, when he sets" replied the sage, "gather themselves up in his disk of light, to come out again when he rises so the senses gather themselves up in the mind the highest of them all Therefore when a man does not hear, see, smell, taste, touch, speak grasp, enjoy, we say that he sleeps

'Only the Pranas are then awake in the body, and the mind is led nearer to the Self

While in dream, the mind revives its past impressions Whatever it has seen it sees again, whatever it has heard, it hears again whatever it has enjoyed in various countries and in various quarters of the earth it enjoys again What has been seen and not seen, heard and not heard enjoyed and not enjoyed, both the real and the unreal it sees yea, it sees all ¹

¹ Shankara in explaining the above passage remarks that by the unseen the unheard the unenjoyed that a man experiences in dreams are meant the things that were seen and heard and enjoyed in past lives

"When the mind is overpowered by deep slumber, it dreams no more. It rests happily in the body.

"As birds, my friend, fly to the tree for rest, even so do all these things fly to the Self—earth and its peculiar essence, water and its peculiar essence, fire and its peculiar essence, air and its peculiar essence, ether and its peculiar essence, the eye and what it sees, the ear and what it hears, the nose and what it smells, the tongue and what it tastes, the skin and what it touches, the voice and what it speaks, the hands and what they grasp, the feet and what they walk on, the mind and what it perceives, the intellect and what it understands, the ego and what it appropriates, the heart and what it loves, light and what it illumines, energy and what it binds together.

"For verily it is the Self that sees, hears, smells, tastes, thinks, knows, acts. He is Brahman, whose essence is knowledge. He is the immutable Self, the Supreme.

"He who knows the immutable, the pure, the shadowless, the bodiless, the colorless, attains to Brahman, O my friend. Such an one becomes all-knowing and he dwells in all beings. Of him it is written:

"He who knows that immutable Self, wherein live the mind, the senses, the Pranas, the elements

—verily such an one knows all things and realizes the Self in all

Whereupon Satyakama coming near to the master said

Venerable sir if a man meditate upon the syllable OM all his life what shall be his reward after death?

And the master answered him thus

Satyakama OM is Brahman—both the conditioned and the unconditioned the personal and the impersonal By meditating upon it the wise man may attain either the one or the other

If he meditate upon OM with but little knowledge of its meaning but nevertheless is enlightened thereby upon his death he will be immediately born again on this earth and during his new life he will be devoted to austerity continence and faith and will attain to spiritual greatness

If again he meditate upon OM with a greater knowledge of its meaning upon his death he will ascend to the lunar heaven and after he has partaken of its pleasures will return again to earth

But if he meditate upon OM in the full consciousness that it is one with God upon his death he will be united with the light that is in the sun he will be freed from evil even as a snake is freed from its slough and he will ascend to God's

dwelling place There he will realize Brahman who evermore abides in the heart of all beings—Brahman Supreme!

' Concerning the sacred syllable OM it is written

' The syllable OM, when it is not fully understood does not lead beyond mortality When it is fully understood, and meditation is therefore rightly directed a man is freed from fear, whether he be awake dreaming or sleeping the dreamless sleep and attains to Brahman

' By virtue of a little understanding of OM a man returns to earth after death By virtue of a greater understanding he attains to the celestial sphere By virtue of a complete understanding he learns what is known only to the seers The sage with the help of OM reaches Brahman the fearless the undecaying the immortal!'

Lastly Sukesa approached the sage and said

' Holy sir Hiranyanabha prince of Kosala once asked me this question Sukesa do you know the Self and his sixteen parts? I replied I do not Surely if I knew them I would have taught them to you I will not lie for he who lies perishes root and all ' The prince silently mounted his chariot and went away So now I ask of thee Where is the Self? '

The sage replied

"My child, within this body dwells the Self, from whom sprang the sixteen parts of the universe, and in this manner they came into being

"If, creating, I enter my creation," the Self reflected, "what is there to bind me to it, what is there to go out from it when I go out, to stay within it when I stay?" Pondering thus and in answer to his thought, he made Prana; and from Prana he made desire; and from desire he made ether, air, fire, water, earth, the senses the mind, and food, and from food he made vigor, penance, the Vedas, the sacrificial rites and all the worlds. Thereafter, in the worlds he created names. And the number of the elements he thus created was sixteen

"As the flowing rivers whose destination is the sea having reached it disappear in it, losing their names and forms, and men speak only of the sea, so these sixteen parts created from out his own being by the Self, the Eternal Seer, having returned to him from whom they came, disappear in him, their destination, losing their names and forms and people speak only of the Self. Then for man the sixteen parts are no more, and he attains to immortality

"Thus was it said of old:

"The sixteen parts are spokes projecting from the Self, who is the hub of the wheel. The Self

is the goal of knowledge Know him and go beyond death "

The sage concluded saying

' What I have told you is all that can be said about the Self, the Supreme Brahman Beyond this there is naught

The disciples worshiped the sage and said

' You are indeed our father You have led us beyond the sea of ignorance

"We bow down to all the great seers!

"Obeisance to the great seers! '

OM

Peace—peace—peace

V

MUNDAKA

SINCE the manifold objects of sense are merely emanations of Brahman, to know them in themselves is not enough Since all the actions of men are but phases of the universal process of creation action alone is not enough

The sage must distinguish between knowledge and wisdom Knowledge is of things acts and relations But wisdom is of Brahman alone, and, beyond all things acts and relations he abides forever To become one with him is the only wisdom

MUNDAKA

OM . . .

With our ears may we hear what is good

With our eyes may we behold thy righteousness

Tranquil in body may we who worship thee find rest

OM . . . *Peace—peace—peace*

OUT OF THE infinite ocean of existence arose Brahma first-born and foremost among the gods. From him sprang the universe and he became its protector. The knowledge of Brahman, the foundation of all knowledge, he revealed to his first-born son, Atharva.

In turn Atharva taught this same knowledge of Brahman to Angi. Angi, again, taught it to Satyabaha who revealed it to Angiras.

To Angiras came upon a time Sounaka, the famous householder and asked respectfully

'Holy sir, what is that by which all else is known?'

"Those who know Brahman," replied Angiras, "say that there are two kinds of knowledge, the higher and the lower.

"The lower is knowledge of the Vedas (the Rik, the Sama, the Yajur and the Atharva), and

also of phonetics ceremonials grammar etymology metre and astronomy

The higher is knowledge of that by which one knows the changeless reality By this is fully revealed to the wise that which transcends the senses which is uncaused which is indefinable which has neither eyes nor ears neither hands nor feet which is all pervading subtler than the subtlest—the everlasting the source of all

As the web comes out of the spider and is withdrawn as plants grow from the soil and hair from the body of man so springs the universe from the eternal Brahman

Brahman willed that it should be so and brought forth out of himself the material cause of the universe from this came the primal energy and from the primal energy mind from mind the subtle elements from the subtle elements the many worlds and from the acts performed by beings in the many worlds the chain of cause and effect—the reward and punishment of works

Brahman sees all knows all he is knowledge itself Of him are born cosmic intelligence name form and the material cause of all created beings and things

Finite and transient are the fruits of sacrificial

rites The deluded who regard them as the highest good remain subject to birth and death

Living in the abyss of ignorance yet wise in their own conceit the deluded go round and round like the blind led by the blind

Living in the abyss of ignorance the deluded think themselves blest Attached to works they know not God Works lead them only to heaven whence to their sorrow their rewards quickly exhausted they are flung back to earth

Considering religion to be observance of rituals and performance of acts of charity the deluded remain ignorant of the highest good Having enjoyed in heaven the reward of their good works they enter again into the world of mortals

But wise self controlled and tranquil souls—who are contented in spirit and who practice austerity and meditation in solitude and silence—are freed from all impurity and attain by the path of liberation to the immortal the truly existing the changeless Self

Let a man devoted to spiritual life examine carefully the ephemeral nature of such enjoyment whether here or hereafter as may be won by good works and so realize that it is not by works that one gains the Eternal Let him give no thought to transient things but absorbed in meditation let him renounce the world To know the Eternal let

him humbly approach a Guru devoted to Brahman and well-versed in the scriptures.

To a disciple who approaches reverently, who is tranquil and self-controlled, the wise teacher gives that knowledge, faithfully and without stint, by which is known the truly existing, the changeless Self.

The Imperishable is the Real. As sparks innumerable fly upward from a blazing fire, so from the depths of the Imperishable arise all things. To the depths of the Imperishable they again descend.

Self-luminous is that Being, and formless. He dwells within all and without all. He is unborn, pure, greater than the greatest, without breath, without mind.

From him are born breath, mind, the organs of sense, ether, air, fire, water, and the earth, and he binds all these together.

Heaven is his head, the sun and moon his eyes, the four quarters his ears, the revealed scriptures his voice, the air his breath, the universe his heart. From his feet came the earth. He is the innermost Self of all.

From him arises the sun-illuminated sky, from the sky the rain, from the rain food, and from food the seed in man which he gives to woman.

Thus do all creatures descend from him

From him are born hymns devotional chants
scriptures rites sacrifices oblations divisions of
time the doer and the deed and all the worlds
lighted by the sun and purified by the moon

From him are born gods of diverse descent
From him are born angels men beasts birds from
him vitality and food to sustain it from him aus-
terity and meditation faith truth continence and
law

From him spring the organs of sense their
activities and their objects together with their
awareness of these objects All these things parts
of man's nature spring from him

In him the seas and the mountains have their
source from him spring the rivers and from him
the herbs and other life sustaining elements by the
aid of which the subtle body of man subsists in
the physical body

Thus Brahman is all in all He is action knowl-
edge goodness supreme To know him hidden in
the lotus of the heart is to untie the knot of
ignorance

Self luminous is Brahman ever present in the
hearts of all He is the refuge of all he is the
supreme goal In him exists all that moves and
breathes In him exists all that is He is both that
which is gross and that which is subtle Adorable

is he Beyond the ken of the senses is he Supreme
is he Attain thou him!

He the self luminous subtler than the subtlest
in whom exist all the worlds and all those that live
therein—he is the imperishable Brahman He is
the principle of life He is speech and he is mind
He is real He is immortal Attain him O my
friend the one goal to be attained!

Affix to the Upanishad the bow incomparable
the sharp arrow of devotional worship then with
mind absorbed and heart melted in love draw
the arrow and hit the mark—the imperishable
Brahman

OM is the bow the arrow is the individual be-
ing and Brahman is the target With a tranquil
heart take aim Lose thyself in him even as the
arrow is lost in the target

In him are woven heaven earth and sky to-
gether with the mind and all the senses Know
him the Self alone Give up vain talk He is the
bridge of immortality

Within the lotus of the heart he dwells where
like the spokes of a wheel the nerves meet Medi-
tate on him as OM Easily mayest thou cross the
sea of darkness

This Self who understands all who knows all
and whose glory is manifest in the universe lives

within the lotus of the heart the bright throne of Brahman

By the pure in heart is he known The Self exists in man within the lotus of the heart and is the master of his life and of his body With mind illumined by the power of meditation the wise know him the blissful the immortal

The knot of the heart which is ignorance is loosed all doubts are dissolved all evil effects of deeds are destroyed when he who is both personal and impersonal is realized

In the effulgent lotus of the heart dwells Brahman who is passionless and indivisible He is pure he is the light of lights Him the knowers of the Self attain

Him the sun does not illumine nor the moon nor the stars nor the lightning—nor verily fires kindled upon earth He is the one light that gives light to all He shining everything shines

This immortal Brahman is before this immortal Brahman is behind this immortal Brahman extends to the right and to the left above and below Verily all is Brahman and Brahman is supreme

Like two birds of golden plumage inseparable companions the individual self and the immortal Self are perched on the branches of the

selfsame tree The former tastes of the sweet and bitter fruits of the tree, the latter, tasting of neither, calmly observes

The individual self, deluded by forgetfulness of his identity with the divine Self, bewildered by his ego, grieves and is sad But when he recognizes the worshipful Lord as his own true Self, and beholds his glory, he grieves no more

When the seer beholds the Effulgent One, the Lord the Supreme Being then, transcending both good and evil and freed from impurities, he unites himself with him

The Lord is the one life shining forth from every creature Seeing him present in all the wise man is humble, puts not himself forward His delight is in the Self, his joy is in the Self he serves the Lord in all Such as he indeed, are the true knowers of Brahman

This Effulgent Self is to be realized within the lotus of the heart by continence by steadfastness in truth and meditation and by superconscious vision Their impurities washed away, the seers realize him

Truth alone succeeds not untruth By truthfulness the path of felicity is opened up the path which is taken by the sages freed from cravings and which leads them to truth's eternal abode

Brahman is supreme, he is self luminous he is

beyond all thought Subtler than the subtlest is he farther than the farthest nearer than the nearest. He resides in the lotus of the heart of every being

The eyes do not see him speech cannot utter him, the senses cannot reach him He is to be attained neither by austerity nor by sacrificial rites When through discrimination the heart has become pure then, in meditation, the Impersonal Self is revealed

The subtle Self within the living and breathing body is realized in that pure consciousness wherein is no duality—that consciousness by which the heart beats and the senses perform their office

Whether of heaven or of heavenly enjoyments whether of desires or of objects of desire whatever thought arises in the heart of the sage is fulfilled Therefore let him who seeks his own good revere and worship the sage

The sage knows Brahman the support of all the pure effulgent being in whom is contained the universe They who worship the sage and do so without thought of self cross the boundary of birth and death

He who brooding upon sense objects comes to yearn for them is born here and there again and again driven by his desire But he who has realized the Self, and thus satisfied all hunger, attains to liberation even in this life

The Self is not to be known through study of the scriptures nor through subtlety of the intellect nor through much learning But by him who longs for him is he known Verily unto him does the Self reveal his true being

The Self is not to be known by the weak nor by the thoughtless nor by those who do not rightly meditate But by the rightly meditative the thoughtful and the strong he is fully known

Having known the Self the sages are filled with joy Blessed are they tranquil of mind free from passion Realizing everywhere the all pervading Brahman deeply absorbed in contemplation of his being they enter into him the Self of all

Having fully ascertained and realized the truth of Vedanta having established themselves in purity of conduct by following the yoga of renunciation these great ones attain to immortality in this very life and when their bodies fall away from them at death they attain to liberation

When death overtakes the body the vital energy enters the cosmic source the senses dissolve in their cause and karmas and the individual soul are lost in Brahman the pure the changeless the infinite

As rivers flow into the sea and in so doing lose name and form even so the wise man freed from name and form attains the Supreme Being the Self Luminous the Infinite

He who knows Brahman becomes Brahman
No one ignorant of Brahman is ever born in his
family He passes beyond all sorrow He over
comes evil Freed from the fetters of ignorance
he becomes immortal

Let the truth of Brahman be taught only to
those who obey his law who are devoted to him
and who are pure in heart To the impure let it
never be taught

Hail to the sages! Hail to the illumined souls!

This truth of Brahman was taught in ancient
times to Shounaka by Angira Hail to the sages!
Hail to the illumined souls!

OM Peace—peace—peace

VI

MANDUKYA

THE life of man is divided between waking, dreaming, and dreamless sleep. But transcending these three states is superconscious vision—called simply The Fourth.

MANDUKYA

OM . . .

With our ears may we hear what is good

With our eyes may we behold thy righteousness

Tranquil in body may we who worship thee find rest

OM *Peace—peace—peace*

THE SYLLABLE OM which is the imperishable Brahman, is the universe Whatsoever has existed, whatsoever exists whatsoever shall exist hereafter, is OM And whatsoever transcends past present, and future, that also is OM

All this that we see without is Brahman. This Self that is within is Brahman

This Self, which is one with OM, has three aspects and beyond these three different from them and indefinable—The Fourth

The first aspect of the Self is the universal person the collective symbol of created beings in his physical nature—Vaiswanara He is awake and is conscious only of external objects He has seven members The heavens are his head the sun his eyes air his breath fire his heart water his belly earth his feet and space his body He has nineteen instruments of knowledge five organs of

sense five organs of action five functions of the breath together with mind intellect heart and ego He is the enjoyer of the pleasures of sense

The second aspect of the Self is the universal person in his mental nature—*Tajasa* He has seven members and nineteen instruments of knowledge He is dreaming and is conscious only of his dreams In this state he is the enjoyer of the subtle impressions in the mind of the deeds he has done in the past

The third aspect of the Self is the universal person in dreamless sleep—*Prajna* He dreams not He is without desire As the darkness of night covers the day and the visible world seems to disappear so in dreamless sleep the veil of unconsciousness envelops his thought and knowledge and the subtle impressions of his mind apparently vanish Since he experiences neither strife nor anxiety he is said to be blissful and the experiencer of bliss

Prajna is the lord of all He knows all things He is the dweller in the hearts of all He is the origin of all He is the end of all.¹

¹ The *Prajna* is known as *Iswara*, or God in his personal aspect. Dreamless sleep is ignorance Within this ignorance exist all the three states of consciousness the waking state the dream state, and the state of dreamless sleep *Iswara* technically is *Brahman* associated with *Maya* or universal

The Fourth say the wise is not subjective experience nor objective experience nor experience intermediate between these two nor is it a negative condition which is neither consciousness nor unconsciousness It is not the knowledge of the senses nor is it relative knowledge nor yet inferential knowledge Beyond the senses beyond the understanding beyond all expression is The Fourth It is pure unitary consciousness wherein awareness of the world and of multiplicity is completely obliterated It is ineffable peace It is the supreme good It is One without a second It is the Self Know it alone!

This Self beyond all words is the syllable OM This syllable though indivisible consists of three letters—A U M

Vaiswanara the Self as the universal person in his physical being corresponds to the first letter—A Whosoever knows Vaiswanara obtains what he desires, and becomes the first among men

Tajasa the Self as the universal person in his mental being corresponds to the second letter—U Tajasa and the letter U both stand in dream

ignorance and the individual man is Brahman associated with individual ignorance The distinction between God and man is that God controls ignorance man is controlled by it

between waking and sleeping Whosoever knows
Tajasa grows in wisdom and is highly honored

Prajna, the Self as the universal person in
dreamless sleep, corresponds to the third letter—M
He is the origin and the end of all Whosoever
knows Prajna knows all things

The Fourth, the Self, is OM the indivisible
syllable This syllable is unutterable, and beyond
mind In it the manifold universe disappears It
is the supreme good—One without a second
Whosoever knows OM, the Self becomes the Self.

VII

TAITTIRIYA

MAN, in his ignorance, identifies himself with the material sheaths that encompass his true Self. Transcending these, he becomes one with Brahman, who is pure bliss

TAITTIRIYA

OM

May Mitra grant us peace!

May Varuna grant us peace!

May Aryama grant us peace!

May Indra and Bṛhaspati grant us peace!

May the all pervading Vishnu grant us peace!

Hail to Brahman!

Hail to thee thou source of all power!

THOU ART indeed the manifested Brahman Of thee will I speak Thee will I proclaim in my thoughts as true Thee will I proclaim on my lips as true

May truth protect me may it protect my teacher may it protect us both May glory come to us both May the light of Brahman shine in us both

Thou art Brahman one with the syllable OM which is in all scriptures—the supreme syllable the mother of all sound Do thou strengthen me with true wisdom May I O Lord realize the Immortal May my body be strong and whole may my tongue be sweet may my ears hear only praise of thee The syllable OM is verily thine

image Through this syllable thou mayest be attained Thou art beyond the grasp of the intellect Vouchsafe that I forget not what I have learned in the scriptures

Thou art the source of all happiness and of all prosperity Do thou come to me as the goddess of prosperity and shower thy blessings upon me

May the seekers after truth gather round me may they come from everywhere that I may teach them thy word

May I be a glory among men May I be richer than the richest May I enter into thee O Lord and mayest thou reveal thyself unto me Purified am I by thy touch O Lord of manifold forms.

Thou art the refuge of those who surrender themselves to thee Reveal thyself to me Make me thine own I take my refuge in thee

Thou art the Lord immortal self luminous and of golden effulgence within the lotus of every heart Within the heart art thou revealed to those that seek thee

He who dwells in thee becomes king over himself He controls his wandering thoughts He becomes master of his speech and of all his organs of sense He becomes master of his intellect

Thou art Brahman whose form is invisible like ether whose Self is truth Thou art perfect

peace and immortality the solace of life the delight of the mind May I worship thee!

OM is Brahman OM is all He who meditates on OM attains to Brahman

Having attained to Brahman a sage declared
 "I am life My glory is like the mountain peak
 I am established in the purity of Brahman I have
 attained the freedom of the Self I am Brahman,
 self-luminous the brightest treasure I am en-
 dowed with wisdom I am immortal imperish-
 able "

OM Peace—peace—peace

To a Lay Student

Let your conduct be marked by right action, including study and teaching of the scriptures by truthfulness in word deed and thought by self-denial and the practice of austerity by poise and self-control by performance of the everyday duties of life with a cheerful heart and an unattached mind

Speak the truth Do your duty Do not neglect the study of the scriptures Do not cut the thread of progeny Swerve not from truth Deviate not from the path of good Revere greatness

Let your mother be a god to you let your father be a god to you let your teacher be a god

to you let your guest also be a god to you Do only such actions as are blameless Always show reverence to the great

Whatever you give to others give with love and reverence Gifts must be given in abundance with joy humility and compassion

If at any time there is any doubt with regard to right conduct follow the practice of great souls who are guileless of good judgment and devoted to truth

Thus conduct yourself always This is the injunction this is the teaching and this is the command of the scriptures

He who knows Brahman attains the supreme goal Brahman is the abiding reality, he is pure knowledge and he is infinity He who knows that Brahman dwells within the lotus of the heart becomes one with him and enjoys all blessings

Out of Brahman who is the Self came ether out of ether air out of air fire out of fire water out of water earth out of earth vegetation out of vegetation food out of food the body of man The body of man composed of the essence of food is the physical sheath of the Self

From food are born all creatures which live upon food and after death return to food Food is the chief of all things It is therefore said to be medicine for all diseases of the body Those who

not identify himself with the other sheaths and does not yield to the passions of the body

Different from the intellectual sheath is the sheath of the ego This sheath is encased in the intellectual sheath and has the same form

Beyond all sheaths is the Self

Vain and useless becomes his life who thinks of Brahman as nonexistent He alone who knows Brahman as existent truly lives

Surely at death a foolish man does not attain Brahman but only a wise man

Desiring that he should become many that he should make of himself many forms Brahman meditated Meditating he created all things

Creating all things he entered into everything Entering into all things he became that which has shape and that which is shapeless he became that which can be defined and that which cannot be defined he became that which has support and that which has not support he became that which is conscious and that which is not conscious he became that which is gross and that which is subtle He became all things whatsoever therefore the wise call him the Real

Concerning which truth it is written *Before creation came into existence Brahman existed as the Unmanifest From the Unmanifest was created*

the manifest From himself he brought forth himself Hence he is known as the Self-Existent

The Self-Existent is the essence of all felicity Who could live, who could breathe, if that blissful Self dwelt not within the lotus of the heart? He it is that gives joy.

When a man finds his existence and unity in the Self—who is the basis of life, who is beyond the senses, who is formless, inexpressible, beyond all predicates—then alone does he transcend fear. So long as there is the least idea of separation from him, there is fear. To the man who thinks himself learned, yet knows not himself as Brahman, Brahman, who drives away all fear, appears as fear itself.

Concerning which truth it is written. *Through fear of Brahman the wind blows and the sun shines; through fear of him Indra, the god of rain, Agni, the god of fire, and Yama, the god of death, perform their tasks*

Who could live, who could breathe, if that blissful Self dwelt not within the lotus of the heart? He it is that gives joy

Of what nature is this joy?

Consider the lot of a young man, noble, well-read, intelligent, strong, healthy, with all the wealth of the world at his command Assume that he is happy, and measure his joy as one unit

1 One hundred times that joy is one unit of the joy of Gandharvas but no less joy than Gandharvas has the seer to whom the Self has been revealed and who is without craving¹

One hundred times the joy of Gandharvas is one unit of the joy of celestial Gandharvas but no less joy than celestial Gandharvas has the sage to whom the Self has been revealed and who is without craving

One hundred times the joy of celestial Gandharvas is one unit of the joy of the Pitris in their paradise but no less joy than the Pitris in their paradise has the sage to whom the Self has been revealed and who is without craving

One hundred times the joy of the Pitris in their paradise is one unit of the joy of the Devas but no less joy than the Devas has the sage to whom the Self has been revealed and who is without craving

One hundred times the joy of the Devas is one unit of the joy of the karma Devas but no less joy than the karma Devas has the sage to whom the Self has been revealed and who is without craving

One hundred times the joy of the karma Devas

¹ Gandharvas Pitris Devas etc. are beings of a higher order than man. According to the Upanishads here and elsewhere many worlds inhabited by various beings make up the universe.

is one unit of the joy of the ruling Devas but no less joy than the ruling Devas has the sage to whom the Self has been revealed and who is without craving

One hundred times the joy of the ruling Devas is one unit of the joy of Indra but no less joy than Indra has the sage to whom the Self has been revealed and who is without craving

One hundred times the joy of Indra is one unit of the joy of Brihaspati but no less joy than Brihaspati has the sage to whom the Self has been revealed and who is without craving

One hundred times the joy of Brihaspati is one unit of the joy of Prajapati but no less joy than Prajapati has the sage to whom the Self has been revealed and who is without craving

One hundred times the joy of Prajapati is one unit of the joy of Brahma but no less joy than Brahma has the seer to whom the Self has been revealed and who is without craving

He who is the Self in man and he who is the Self in the sun are one Verily he who knows this truth overcomes the world he transcends the physical sheath he transcends the vital sheath he transcends the mental sheath he transcends the intellectual sheath he transcends the sheath of the ego

It is written *He who knows the joy of Brah*

man which words cannot express and the mind cannot reach is free from fear He is not distressed by the thought, Why did I not do what is right? Why did I do what is wrong? He who knows the joy of Brahman knowing both good and evil transcends both

OM

*May Brahman protect us may he guide us may he give us strength and right understanding
May peace and love be with us all'*

Bhrigu respectfully approaching his father Varuna said Sir teach me Brahman Varuna explained to him the physical sheath and the vital sheath and the functions of the senses and added

He from whom all beings are born in whom they live being born and to whom at death they return—seek to know him He is Brahman

Bhrigu practiced austerity and meditation Then it seemed to him that food was Brahman For of food all beings are born by food they are sustained being born and into food they enter after death

This knowledge however did not satisfy him He again approached his father Varuna and said Sir teach me Brahman

Varuna replied Seek to know Brahman by meditation Meditation is Brahman

Bhrigu practiced meditation and learned that primal energy is Brahman For from primal energy all beings are born by primal energy they are sustained being born and into primal energy they enter after death

But Bhrigu was still doubtful about his knowledge So he approached his father again and said

Sir teach me Brahman Varuna replied Seek to know Brahman by meditation Meditation is Brahman

Bhrigu practiced meditation and learned that mind is Brahman For from mind all beings are born by mind they are sustained being born and into mind they enter after death

Still doubtful he approached his father and said Sir teach me Brahman His father replied

Seek to know Brahman by meditation Meditation is Brahman

Bhrigu practiced meditation and learned that intellect is Brahman For from intellect all beings are born by intellect they are sustained being born and into intellect they return after death

Not yet satisfied doubting his understanding Bhrigu approached his father and said Sir

the world—I who am endowed with golden effulgence! Those who know me achieve Reality

OM . . . Peace—peace—peace.

VIII

'AITAREYA

BRAHMAN, source, sustenance, and end of the universe, partakes of every phase of existence. He wakes with the waking man, dreams with the dreamer, and sleeps the deep sleep of the dreamless sleeper, but he transcends these three states to become himself. His true nature is pure consciousness.

AITAREYA

*May my speech be one with my mind and may my
mind be one with my speech*

*O thou self-luminous Brahman remove the ve'l of
ignorance from before me that I may behold thy
light*

*Do thou reveal to me the spirit of the scriptures
May the truth of the scriptures be ever present to me
May I seek day and night to realise what I learn from
the sages*

May I speak the truth of Brahman

May I speak the truth

May it protect me

May it protect my teacher

OM Peace—peace—peace

BEFORE CREATION all that existed was the Self
the Self alone Nothing else was Then the Self
thought Let me send forth the worlds

He sent forth these worlds *Am̐bhas* the high-
est world above the sky and upheld by it *Marichi*
the sky *Mara* the mortal world the earth and
Apa the world beneath the earth

He thought Behold the worlds Let me now
send forth their guardians Then he sent forth
their guardians

He thought Behold these worlds and the

guardians of these worlds Let me send forth food for the guardians " Then he sent forth food for them

He thought ' How shall there be guardians and I have no part in them?

' If, without me speech utters breath is drawn, eye sees ear hears skin feels mind thinks sex organs procreate then what am I? '

He thought Let me enter the guardians " Whereupon opening the center of their skulls he entered The door by which he entered is called the door of bliss ¹

The Self being unknown all three states of the soul are but dreaming—waking dreaming and dreamless sleep In each of these dwells the Self the eye is his dwelling place while we wake the mind is his dwelling place while we dream the lotus of the heart is his dwelling place while we sleep the dreamless sleep

Having entered into the guardians he identified himself with them He became many individual beings Now, therefore if an individual awakes

¹ The sages declare that this door of bliss the highest center of spiritual consciousness technically known as the Sahashrara the thousand petaled lotus is situated in the center of the brain When the yogis mind absorbed in meditation reaches this center he realizes his unity with Brahman

from his threefold dream of waking, dreaming, and dreamless sleep, he sees no other than the Self. He sees the Self dwelling in the lotus of his heart as Brahman, omnipresent, and he declares "I know Brahman!"¹

Who is this Self whom we desire to worship? Of what nature is this Self?

Is he the self by which we see form, hear sound, smell odor, speak words, and taste the sweet or the bitter?

Is he the heart and the mind by which we perceive, command, discriminate know, think, remember will feel desire, breathe, love, and perform other like acts?

Nay, these are but adjuncts of the Self, who is pure consciousness. And this Self, who is pure consciousness is Brahman. He is God, all gods the five elements—earth air, fire water, ether all beings great or small, born of eggs born from the womb born from heat born from soil horses cows, men elephants, birds, everything that breathes, the beings that walk and the beings that walk not. The reality behind all these is Brahman, who is pure consciousness.

¹ The *Mundakya Upanishad* designates this experience as "The Fourth," transcending the three states and differing from them in kind.

All these, while they live, and after they have ceased to live, exist in him.

The sage Vamadeva, having realized Brahman as pure consciousness, departed this life, ascended into heaven, obtained all his desires, and achieved immortality.

IX

CHANDOGYA

BRAHMAN is all. From Brahman come appearances, sensations, desires, deeds. But all these are merely name and form. To know Brahman one must experience the identity between him and the Self, or Brahman dwelling within the lotus of the heart. Only by so doing can man escape from sorrow and death, and become one with the subtle essence beyond all knowledge.

CHANDOGYA

*May quietness descend upon my limbs
My speech my breath my eyes my ears
May all my senses wax clear and strong
May Brahman show himself unto me
May I never deny Brahman nor Brahman me
I with him and he with me—may we abide always
together*

*May there be revealed to me
Who am devoted to Brahman
The holy truth of the Upanishads
OM Peace—peace—peace*

THE REQUIREMENTS of duty are three. The first is sacrifice study almsgiving the second is austerity the third is life as a student in the home of a teacher and the practice of continence. Together these three lead one to the realm of the blest. But he who is firmly established in the knowledge of Brahman achieves immortality.

The light that shines above the heavens and above this world the light that shines in the highest world beyond which there are no others—that is the light that shines in the hearts of men.

Truly has this universe come forth from Brahman. In Brahman it lives and has its being. As

surely all is Brahman Let a man freed from the taint of passion worship Brahman alone

A man is above all his will As is his will in this life so does he become when he departs from it Therefore should his will be fixed on attaining Brahman

The Self who is to be realized by the purified mind and the illumined consciousness whose form is light whose thoughts are true who like the ether remains pure and unattached from whom proceed all works all desires all odors all tastes who pervades all who is beyond the senses and in whom there is fullness of joy forever—he is my very Self dwelling within the lotus of my heart

Smaller than a grain of rice is the Self smaller than a grain of barley smaller than a mustard seed smaller than a canary seed yea smaller even than the kernel of a canary seed Yet again is that Self within the lotus of my heart greater than the earth greater than the heavens yea greater than all the worlds

He from whom proceed all works all desires all odors all tastes who pervades all who is beyond the senses and in whom there is fullness of joy forever—he the heart enshrined Self is verily Brahman I who worship the Self within the lotus of my heart will attain him at death

He who worships him, and puts his trust in him, shall surely attain him.

Said the seer Sandilya: At the moment of death a knower of Brahman should meditate on the following truths.

Thou art imperishable.

Thou art the changeless Reality.

Thou art the source of life.

This highest knowledge, the knowledge of Brahman, having drunk of which one never thirsts, did Ghora Angirasa teach to Krishna, the son of Devaki

One day the boy Satyakama came to his mother and said "Mother, I want to be a religious student. What is my family name?"

"My son," replied his mother, "I do not know. In my youth I was a servant and worked in many places I do not know who was your father I am Jabala, and you are Satyakama. Call yourself Satyakama Jabala "

Thereupon the boy went to Gautama and asked to be accepted as a student "Of what family are you, my lad?" inquired the sage.

Satyakama replied "I asked my mother what my family name was, and she answered: 'I do not know In my youth I was a servant and

worked in many places I do not know who was your father I am Jabala and you are Satyakama Call yourself Satyakama Jabala¹ I am therefore Satyakama Jabala sir

Then said the sage None but a true Brahmin would have spoken thus Go and fetch fuel for I will teach you You have not swerved from the truth

After initiating Satyakama the sage gave him four hundred lean and sickly cattle saying Take good care of these my lad The boy promptly drove them toward the forest vowing to himself that he would not return until they numbered a thousand He dwelt in the forest for many years and when the cattle had increased to a thousand the bull of the herd approached him and said Satyakama we have become a herd of one thousand Do you now lead us to the house of your master and I will teach you one foot of Brahman

Speak out please said Satyakama

Then said the bull The east is a part of the Lord and so is the west the south is a part of the Lord and so is the north The four cardinal points form a foot of Brahman Fire will teach you another

On the following day Satyakama began his journey Toward evening he lighted a fire and as

he sat down facing the east to worship he heard a voice from the fire saying 'Satyakama I will teach you one foot of Brahman This earth is a portion of Brahman The sky and the heavens are portions of him The ocean is a portion of him All these form a foot of Brahman A swan will teach you another "

Satyakama continued his journey On the following evening when he had lighted his fire and seated himself facing the east to worship a swan flew to him and said 'I have come to teach you one foot of Brahman This lighted fire before you O Satyakama is a part of Brahman, and likewise the moon the lightning too is a part All these form a foot of Brahman A loon will teach you another

The next evening as Satyakama lighted his fire and seated himself facing the east to worship a loon came near him and said 'I will teach you one foot of Brahman Breath is a part of Brahman sight is a part of Brahman hearing is a part of Brahman mind is a part of Brahman All these form a foot of Brahman "

At last the youth arrived at the home of his master and reverently presented himself before him As soon as Gautama saw him he exclaimed "My son your face shines like a knower of Brahman By whom were you taught?

'By beings other than men ' replied Satyakama but I desire that you too should teach me For I have heard from the wise that the knowledge that the Guru imparts will alone lead to the supreme good "

Then the sage taught him that knowledge and left nothing out

Upakosala dwelt as a student in the house of Satyakama for twelve years Though the teacher let other disciples return to their homes after they had been duly taught the way of truth Upakosala was not allowed to depart The wife of Satyakama entreated her husband to finish teaching him in order that he might go home like the rest but Satyakama not only refused to do so but went off on a journey At this Upakosala was so sad and sick at heart that he could not eat The teacher's wife plied him with food and in everything treated him with tender affection but to no avail At last the boy cried out to her

O mother my heart is still so impure I am too unhappy to eat!

Then a voice from out the fire which he was tending said This life is Brahman The sky is Brahman Bliss is Brahman Know thou Brahman! '

'I know that life is Brahman "' replied Upakosala But that the sky is Brahman, or that bliss is Brahman I do not know "'

Again came the voice from out the fire this time explaining that by sky was meant the lotus of the heart wherein dwells Brahman and that by bliss was meant the bliss of Brahman 'Both' said the voice refer to Brahman' and continuing it taught Upakosala thus

'Earth food fire sun—all these that you worship—are forms of Brahman He who is seen in the sun—that one am I He who dwells in the east in the north in the west and in the south he who dwells in the moon in the stars and in water—that one am I He who dwells in the sky and makes the lightning his home—that one also am I Know well the true nature of the world that it may never do you harm '

Thereupon the fire which had been only an earthly fire with which to prepare sacrifices assumed a new aspect and became the Lord himself The earth was transformed life was transformed the sun the moon the stars the lightning—everything was transformed and deified And thus it was that to Upakosala the true nature of all things was revealed

In due time Satyakama returned home When he saw Upakosala he said

"My son, your face shines like one who knows Brahman. Who has taught you?"

"Beings other than men," replied Upakosala. Then said Satyakama "My son, what you have learned is true. True also is this that I teach you now. Lo, to him who knows it shall no evil cling even as drops of water cling not to the leaf of the lotus.

"He who glows in the depths of your eyes—that is Brahman, that is the Self of yourself. He is the Beautiful One, he is the Luminous One. In all the worlds, forever and ever, he shines!"

When Svetaketu was twelve years old his father Uddalaka said to him, "Svetaketu, you must now go to school and study. None of our family, my child, is ignorant of Brahman."

Thereupon Svetaketu went to a teacher and studied for twelve years. After committing to memory all the Vedas, he returned home full of pride in his learning.

His father, noticing the young man's conceit, said to him "Svetaketu, have you asked for that knowledge by which we hear the unheard, by which we perceive the unperceivable, by which we know the unknowable?"

"What is that knowledge, sir?" asked Svetaketu.

"My child, as by knowing one lump of clay, all things made of clay are known, the difference being only in name and arising from speech, and the truth being that all are clay, as by knowing a nugget of gold, all things made of gold are known, the difference being only in name and arising from speech, and the truth being that all are gold—exactly so is that knowledge, knowing which we know all "

"But surely those venerable teachers of mine are ignorant of this knowledge: for if they possessed it, they would have taught it to me Do you therefore, sir, give me that knowledge."

"Be it so," said Uddalaka, and continued thus:

"In the beginning there was Existence, One only, without a second Some say that in the beginning there was non-existence only, and that out of that the universe was born But how could such a thing be? How could existence be born of non-existence? No, my son, in the beginning there was Existence alone—One only, without a second He, the One, thought to himself Let me be many, let me grow forth Thus out of himself he projected the universe, and having projected out of himself the universe, he entered into every being and every thing All that is has its self in him alone. He is the truth. He is the subtle essence of

all He is the Self And that, Svetaketu, THAT ART THOU "

' Please sir tell me more about this Self "

' Be it so, my child

' As the bees make honey by gathering juices from many flowering plants and trees and as these juices reduced to one honey do not know from what flowers they severally come similarly, my son, all creatures when they are merged in that one Existence whether in dreamless sleep or in death know nothing of their past or present state because of the ignorance enveloping them—know not that they are merged in him and that from him they came

' Whatever these creatures are, whether a lion, or a tiger, or a boar, or a worm, or a gnat, or a mosquito that they remain after they come back from dreamless sleep

"All these have their self in him alone He is the truth He is the subtle essence of all He is the Self And that, Svetaketu THAT ART THOU "

' Please, sir, tell me more about this Self "

' Be it so my son

' The rivers in the east flow eastward the rivers in the west flow westward and all enter into the sea From sea to sea they pass, the clouds lifting them to the sky as vapor and sending them down as rain And as these rivers when they are united

with the sea, do not know whether they are this or that river, likewise all those creatures that I have named, when they have come back from Brahman, know not whence they came.

"All those beings have their self in him alone. He is the truth. He is the subtle essence of all. He is the Self. And that, Svetaketu, THAT ART THOU."

"Please, sir, tell me more about this Self."

"Be it so, my child:

"If someone were to strike once at the root of this large tree, it would bleed, but live. If he were to strike at its stem, it would bleed, but live. If he were to strike at the top, it would bleed, but live. Pervaded by the living self, this tree stands firm, and takes its food, but if the Self were to depart from one of its branches, that branch would wither, if it were to depart from a second, that would wither; if it were to depart from a third, that would wither. If it were to depart from the whole tree, the whole tree would wither.

"Likewise my son, know this. The body dies when the Self leaves it—but the Self dies not.

"All that is has its self in him alone. He is the truth. He is the subtle essence of all. He is the Self. And that, Svetaketu, THAT ART THOU."

"Please, sir, tell me more about this Self."

"Be it so. Bring a fruit of that Nyagrodha tree."

Here it is sir

Break it

It is broken sir

What do you see?

Some seeds extremely small sir

Break one of them

It is broken sir

What do you see?

Nothing sir

The subtle essence you do not see and in that is the whole of the Nyagrodha tree Believe my son that that which is the subtle essence—in that have all things their existence That is the truth That is the Self And that Svetaketu THAT ART THOU

Please sir tell me more about this Self

Be it so Put this salt in water and come to me tomorrow morning

Svetaketu did as he was bidden The next morning his father asked him to bring the salt which he had put in the water But he could not for it had dissolved Then said Uddalaka

Sip the water and tell me how it tastes '

It is salty sir

In the same way continued Uddalaka though you do not see Brahman in this body he is indeed here That which is the subtle essence—in that have all things their existence That

is the truth That is the Self And that Svetaketu
THAT ART THOU

Please sir tell me more about this Self said
the youth again

Be it so my child

As a man may be blindfolded and led away,
and left in a strange place and as having been so
dealt with he turns in every direction and cries
out for someone to remove his bandages and show
him the way home and as one thus entreated
may loose his bandages and give him comfort
and as thereupon he walks from village to village
asking his way as he goes and as he arrives home
at last—just so does a man who meets with an
illuminated teacher obtain true knowledge

That which is the subtle essence—in that have
all beings their existence That is the truth That is
the Self And that O Svetaketu THAT ART
THOU

Please sir tell me more about this Self '

Be it so my child

When a man is fatally ill his relations gather
round him and ask Do you know me? Do you
know me? Now until his speech is merged in
his mind his mind in his breath his breath in his
vital heat his vital heat in the Supreme Being
he knows them But when his speech is merged in
his mind his mind in his breath his breath in his

vital heat, his vital heat in the Supreme Being then he does not know them

' That which is the subtle essence—in that have all beings their existence That is the truth That is the Self And that, O Svetaketu, THAT ART THOU "

Narada once came to Sanatkumara and asked to be taught To Sanatkumara's question, "What have you already studied? Narada replied that he had studied all the branches of learning—art, science music and philosophy, as well as the sacred scriptures "But," said he, ' I have gained no peace I have studied all this but the Self I do not know I have heard from great teachers like you that he who knows the Self overcomes grief Grief is ever my lot. Help me, I pray you, to overcome it "

Sanatkumara said "Whatever you have read is only name Meditate on name as Brahman "

Narada asked "Is there anything higher than name? '

Yes speech is higher than name It is through speech that we come to know the many branches of learning that we come to know what is right and what is wrong what is true and what is untrue what is good and what is bad, what is pleasant and what is unpleasant For if there were no

speech neither right nor wrong would be known neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant Speech makes us know all this Meditate on speech as Brahman "

' Sir, is there anything higher than speech? "

"Yes, mind is higher than speech As the closed fist holds two amalaka fruits or two kola fruits or two aksha fruits so does mind hold name and speech For if a man thinks in his mind to study the sacred hymns he studies them, if he thinks in his mind to do certain deeds, he does them, if he thinks in his mind to gain family and wealth, he gains them, if he thinks in his mind to be happy in this world and the next, he is happy, here and there Mind is the chief inner organ of the Self Mind is the means to happiness Meditate on mind as Brahman "

' Sir is there anything higher than mind? "

"Yes, will is higher than mind For when a man wills he thinks in his mind and when he thinks in his mind he puts forth speech and when he puts forth speech he clothes his speech in words All these therefore center in will consist of will, and abide in will Meditate on will as Brahman "

"Sir is there anything higher than will? "

"Yes discriminating will is higher than will For when a man discriminates by analyzing his

past experiences and considering on the basis of these what may come in the future he rightly wills in the present Meditate on discriminating will as Brahman

Sir is there anything higher than discriminating will?'

"Yes concentration is higher than discriminating will Those who reach greatness here on earth reach it through concentration Thus while small and vulgar people are always gossiping and quarrelling and for lack of concentration abusing one another great men possessing it obtain their reward Meditate on concentration as Brahman

Sir is there anything higher than concentration?

'Yes insight is higher than concentration Through insight we understand all branches of learning and we understand what is right and what is wrong what is true and what is false what is good and what is bad what is pleasant and what is unpleasant This world and the other worlds we understand through insight Meditate on insight as Brahman

In like manner Sanatkumara taught Narada to meditate on Brahman as power as food as water as fire as ether and to meditate on him as memory as hope and as the principle of life

Then said Sanatkumara: "But, verily, he is the true knower who knows eternal Truth."

"Revered sir, I wish to be a true knower."

"Then ask to know of that infinite Reality."

"Sir, I wish to know of it."

"It is only when a man has realized eternal Truth that he declares it. He who reflects upon it realizes it. Without reflection it is not realized."

"And only he who has faith and reverence reflects on eternal Truth"

"And only he who attends on a Guru gains faith and reverence."

"And only he attends on a Guru who struggles to achieve self-control."

"And only he achieves self-control who finds joy in it. Ask to know of this joy."

"Sir, I wish to know of it."

"The Infinite is the source of joy. There is no joy in the finite. Only in the Infinite is there joy. Ask to know of the Infinite."

"Sir, I wish to know of it."

"Where one sees nothing but the One, hears nothing but the One, knows nothing but the One—there is the Infinite. Where one sees another, hears another, knows another—there is the finite. The Infinite is immortal, the finite is mortal."

"In what does the Infinite rest?"

"In its own glory—nay, not even in that. In

the world it is said that cows and horses, elephants and gold slaves wives fields, and houses are man's glory—but these are poor and finite things How shall the Infinite rest anywhere but in itself?'

The Infinite is below, above behind, before, to the right, to the left I am all this This Infinite is the Self The Self is below above behind before, to the right to the left I am all this One who knows meditates upon and realizes the truth of the Self—such an one delights in the Self revels in the Self, rejoices in the Self He becomes master of himself, and master of all the worlds Slaves are they who know not this truth

'He who knows meditates upon and realizes this truth of the Self, finds that everything—primal energy, ether, fire, water and all other elements mind will, concentration speech, sacred hymns and scriptures, indeed the whole universe—issues forth from it

'It is written *He who has realized eternal Truth does not see death nor illness, nor pain, he sees everything as the Self, and obtains all*

"The Self is one, and it has become all things

'When the senses are purified, the heart is purified when the heart is purified there is constant and unceasing remembrance of the Self, when there is constant and unceasing remembrance of the

Self all bonds are loosed and freedom is attained

Thus the venerable Sanatkumara taught Narada who was pure in heart how to pass from darkness into light

Within the city of Brahman which is the body there is the heart and within the heart there is a little house This house has the shape of a lotus and within it dwells that which is to be sought after inquired about and realized

What then is that which dwelling within this little house this lotus of the heart is to be sought after inquired about and realized?

As large as the universe outside even so large is the universe within the lotus of the heart Within it are heaven and earth the sun the moon the lightning and all the stars What is in the macrocosm is in this microcosm

All things that exist all beings and all desires are in the city of Brahman what then becomes of them when old age approaches and the body dissolves in death?

Though old age comes to the body the lotus of the heart does not grow old At death of the body it does not die The lotus of the heart where Brahman exists in all his glory—that and not the body is the true city of Brahman Brahman dwelling therein is untouched by any deed

ageless deathless free from grief free from hunger and from thirst His desires are right desires and his desires are fulfilled

As here on earth all the wealth that one earns is but transitory so likewise transitory are the heavenly enjoyments acquired by the performance of sacrifices Therefore those who die without having realized the Self and its right desires find no permanent happiness in any world to which they go while those who have realized the Self and its right desires find permanent happiness every where

If the sage desires to see his fathers of the spirit-world lo his fathers come to meet him In their company he is happy

And if he desires to see his mothers of the spirit world lo his mothers come to meet him In their company he is happy

And if he desires to see his brothers of the spirit world lo his brothers come to meet him In their company he is happy

And if he desires to see his sisters of the spirit world lo his sisters come to meet him In their company he is happy

And if he desires to see his friends of the spirit world lo his friends come to meet him In their company he is happy

And if he desires heavenly perfumes and garlands lo heavenly perfumes and garlands come to him In their possession he is happy

And if he desires heavenly food and drink lo heavenly food and drink come to him In their possession he is happy

And if he desires heavenly song and music lo heavenly song and music come to him In their possession he is happy

Indeed whatsoever such a knower of Brahman may desire straightway it is his and having obtained it he is exalted of men The fulfilment of right desires is within reach of everyone but a veil of illusion obstructs the ignorant That is why, though they desire to see their dead their beloved, they cannot see them

Do we wish for our beloved among the living or among the dead or is there aught else for which we long yet for all our longing do not obtain?—lo all shall be ours if we but dive deep within even to the lotus of the heart where dwells the Lord Yea the object of every right desire is within our reach though unseen concealed by a veil of illusion

As one not knowing that a golden treasure lies buried beneath his feet may walk over it again and again yet never find it so all beings live every moment in the city of Brahman yet never find

him, because of the veil of illusion by which he is concealed.

The Self resides within the lotus of the heart. Knowing this, consecrated to the Self, the sage enters daily that holy sanctuary.

Absorbed in the Self, the sage is freed from identity with the body and lives in blissful consciousness. The Self is the immortal, the fearless, the Self is Brahman. This Brahman is eternal Truth.

The Self within the heart is like a boundary which divides the world from THAT. Day and night cross not that boundary, nor old age, nor death, neither grief nor pleasure, neither good nor evil deeds. All evil shuns THAT. For THAT is free from impurity: by impurity can it never be touched.

Wherefore he who has crossed that boundary, and has realized the Self, if he is blind, ceases to be blind; if he is wounded, ceases to be wounded, if he is afflicted, ceases to be afflicted. When that boundary is crossed, night becomes day; for the world of Brahman is light itself.

And that world of Brahman is reached by those who practice continence. For the knower of eternal truth knows it through continence. And what is known as worship, that also is continence.

For a man worships the Lord by continence and thus attains him

What people call salvation is really continence For through continence man is freed from ignorance And what is known as the vow of silence that too is really continence For a man through continence realizes the Self and lives in quiet contemplation

What people call dwelling in the forest that is really continence

In the world of Brahman there is a lake whose waters are like nectar and whosoever tastes thereof is straightway drunk with joy and beside that lake is a tree which yields the juice of immortality Into this world they cannot enter who do not practice continence

For the world of Brahman belongs to those who practice continence They alone enter that world and drink from that lake of nectar For them there is freedom in all the worlds

It was said of old

The Self which is free from impurities from old age and death from grief from hunger and thirst which desires nothing but what it ought to desire and resolves nothing but what it ought to resolve is to be sought after is to be inquired

about is to be realized He who learns about the Self and realizes it obtains all the worlds and all desires

The gods and demons both heard of this truth and they thought to themselves Let us seek after and realize this Self so that we may obtain all the worlds and all desires

Thereupon Indra from the gods and Virochana from the demons went to Prajapati the renowned teacher For thirty two years they lived with him as pupils Then Prajapati asked them why they had both lived with him so long

'We have heard they replied that one who realizes the Self obtains all the worlds and all desires We have lived here because we want to learn of this Self

Then said Prajapati 'That which is seen in the eye—that is the Self That is immortal that is fearless and that is Brahman

Sir inquired the disciples is that the Self which is seen reflected in the water or in a mirror?

The Self is indeed seen reflected in these was the reply Then Prajapati added Look at yourselves in the water and whatever you do not understand come and tell me about it

Indra and Virochana gazed on their reflections

in the water and returning to the sage they said 'Sir we have seen the Self we have seen even the hair and the nails

Then Prajapati bade them don their finest clothes and look again in the water This they did and returning to the sage they said ' We have seen the Self exactly like ourselves well adorned and in our finest clothes "

To which Prajapati rejoined ' The Self is indeed seen in these The Self is immortal and fearless and it is Brahman " And the pupils went away well pleased

But Prajapati looking after them lamented thus Both of them departed without analyzing or discriminating and without truly comprehending the Self Whosoever follows a false doctrine of the Self will perish

Now Virochana satisfied for his part that he had found out the Self returned to the demons and began to teach them that the body alone is to be worshiped that the body alone is to be served and that he who worships the body and serves the body gains both worlds this and the next Such doctrine is in very truth the doctrine of the demons!

But Indra on his way back to the gods realized the uselessness of this knowledge At this

Self," he reasoned, "seems to be well adorned when the body is well adorned, well dressed when the body is well dressed, so will it be blind when the body is blind lame when the body is lame, deformed when the body is deformed. When the body dies, this same Self will also die! In such knowledge I can see no good."

So he returned to Prajapati and asked for further instruction. Prajapati required him to live with him for another thirty-two years, after which time he taught him thus:

"That which moves about in dreams, enjoying sensuous delights and clothed in glory, that is the Self. That is immortal, that is fearless, and that is Brahman."

Pleased with what he had heard, Indra again departed. But before he had reached the other gods he realized the uselessness of this knowledge also. "True it is," he thought to himself, "that this Self is not blind when the body is blind, nor lame or hurt when the body is lame or hurt. But even in dreams it is conscious of many sufferings. So in this doctrine also I can see no good."

So he went back to Prajapati for further instruction. Prajapati now bade him live with him for another thirty-two years and when the time had passed taught him saying, "When a man

is sound asleep, free from dreams, and at perfect rest—that is the Self. The Self is immortal and fearless, and it is Brahman."

Indra went away. But before he had reached his home, he felt the uselessness even of this knowledge "In reality," thought he, "one does not know oneself as this or as that while asleep. One is not conscious, in fact, of any existence at all. The state of one in deep sleep is next to annihilation. I can see no good in this knowledge either."

So once more Indra went back to Prajapati, who bade him stay with him yet five years, and when the time had passed, made known to him the highest truth of the Self, saying:

"This body is mortal, always gripped by death, but within it dwells the immortal Self. This Self, when associated in our consciousness with the body, is subject to pleasure and pain and so long as this association continues, freedom from pleasure and pain can no man find. But as this association ceases, there cease also the pleasure and the pain."

"Rising above physical consciousness, knowing the Self to be distinct from the senses and the mind—knowing it in its true light—one rejoices and is free."

The gods, the luminous ones meditate on the

Self, and by so doing obtain all the worlds and all desires. In like manner, whosoever among mortals knows the Self, meditates upon it, and realizes it—he too obtains all the worlds and all desires.

X

BRIHADARANYAKA

THE Self is the dearest of all things, and only through the Self is anything else dear. The Self is the origin of all finite happiness, but it is itself pure bliss transcending definition. It remains unaffected by deeds good or bad. It is beyond feeling and beyond knowledge, but it is not beyond the meditation of the sage.

BRIHADARANYAKA

OM

*Filled full with Brahman are the things we see
Filled full with Brahman are the things we see not
From out of Brahman floweth all that is
From Brahman all—yet is he still the same*

OM *Peace—peace—peace*

Lead me from the unreal to the real

Lead me from darkness to light

Lead me from death to immortality

THE WORLD EXISTED first as seed which as it grew and developed took on names and forms As a razor in its case or as fire in wood so dwells the Self the Lord of the universe in all forms even to the tips of the fingers Yet the ignorant do not know him for behind the names and forms he remains hidden When one breathes one knows him as breath when one speaks one knows him as speech when one sees one knows him as the eye when one hears one knows him as the ear when one thinks one knows him as the mind All these are but names related to his acts and he who worships the Self as one or another of them does

not know him for of them he is neither one nor another Wherefore let a man worship him as the Self and as the Self alone The perfection which is the Self is the goal of all beings For by knowing the Self one knows all He who knows the Self is honored of all men and attains to blessedness

This Self which is nearer to us than anything else is indeed dearer than a son dearer than wealth dearer than all beside Let a man worship the Self alone as dear for if he worship the Self alone as dear the object of his love will never perish

This universe before it was created existed as Brahman I am Brahman thus did Brahman know himself Knowing himself he became the Self of all beings Among the gods he who awakened to the knowledge of the Self became Brahman and the same was true among the seers The seer Vamadeva realizing Brahman knew that he himself was the Self of mankind as well as of the sun Therefore now also whoever realizes Brahman knows that he himself is the Self in all creatures Even the gods cannot harm such a man since he becomes their innermost Self

Now if a man worship Brahman thinking Brahman is one and he another he has not the true knowledge

This universe before it was created existed as Brahman. Brahman created out of himself priests warriors tradesmen and servants among both gods and men.

Then he created the most excellent Law. There is nothing higher than the Law. The Law is the truth. Therefore it is said that if a man speak the truth he declares the Law and if he declare the Law he speaks the truth. The Law and the truth are one.

Now if a man depart this life without knowing the kingdom of the Self he because of that ignorance does not enjoy the bliss of liberation. He dies without reaching his goal. Nay even if a man ignorant of the kingdom of the Self should do virtuous deeds on earth he would not arrive through them at everlasting life for the effects of his deeds would finally be exhausted. Wherefore let him know the kingdom of the Self and that alone. The virtue of him who meditates on the kingdom of the Self is never exhausted for the Self is the source from which all virtue springs.

The Self out of which the sun rises and into which it sets—that alone do the wise make their goal.

Gargya son of Valaka was a good talker but exceedingly vain. Coming one day into the pres

ence of Ajatasatru king of Benares he accosted him with boastful speech

Gargya

I will teach you of Brahman

Ajatasatru

Indeed? Well just for that kind proposal you should be rewarded with a thousand cows People nowadays flock to King Janaka to speak and hear of Brahman I am pleased that you have come to me instead

Gargya

He who is the being in the sun and at the same time the being in the eye he who having entered the body through the eye resides in the heart of man and is the doer and the experiencer—him I meditate upon as Brahman

Ajatasatru

Nay nay! Do not speak thus of Brahman That being I worship as transcendental luminous supreme He who meditates upon Brahman as such goes beyond all created beings and becomes the glorious ruler of all

Gargya

The being who is in the moon and at the same time in the mind—him I meditate upon as Brahman

Ajatasatru

Nay, nay! Do not speak thus of Brahman That being I worship as infinite, clad in purity, blissful, resplendent He who meditates upon Brahman as such lacks nothing and is forever happy.

Gargya

The being who is in the lightning and at the same time in the heart—him I meditate upon as Brahman.

Ajatasatru

Nay, nay! Do not speak thus of Brahman That being I worship as power. He who meditates upon Brahman as such becomes powerful, and his children after him.

Gargya

The being who is in the sky and at the same time in the heart—him I meditate upon as Brahman.

Ajatasatru

Nay, nay! Do not speak thus of Brahman That being I worship as all pervading changeless He who meditates upon Brahman as such is blessed with children and with cattle The thread of his progeny shall never be cut

Gargya

The being who is in the wind and who at the same time is the breath within—him I meditate upon as Brahman

Ajatasatru

Nay, nay! Do not speak thus of Brahman That being I worship as the Lord invincible and unconquerable He who meditates upon Brahman as such becomes himself invincible and unconquerable

Gargya

The being who is in the fire and at the same time in the heart—him I meditate upon as Brahman

Ajatasatru

Nay, nay! Do not speak thus of Brahman That being I worship as forgiving He who meditates

upon Brahman as such becomes himself forgiving
and his children after him

Gargya

The being who is in the water and at the same
time in the heart—him I meditate upon as Brah-
man

Ajatasatru

Nay, nay! Do not speak thus of Brahman That
being I worship as harmony He who meditates
upon Brahman as such knows only what is har-
monious Of him are born tranquil children

Gargya

The being who is in the mirror—him I medi-
tate upon as Brahman

Ajatasatru

Nay nay! Do not speak thus of Brahman That
being I worship as effulgent He who meditates
upon Brahman as such becomes himself effulgent
and his children after him He shines brighter
than all who approach him

Gargya

The sound that follows a man as he walks—
that I meditate upon as Brahman

Ajatasatru

Nay, nay! Do not speak thus of Brahman. That being I worship as the vital force. He who meditates upon Brahman as such reaches his full age in this world; breath does not leave him before his time.

Gargya

The being who pervades space—him I meditate upon as Brahman.

Ajatasatru

Nay, nay! Do not speak thus of Brahman. That being I worship as a second self, which can never be separated from me. He who meditates upon Brahman as such is never lonely, and his followers never forsake him.

Gargya

The being who dwells in the heart as intelligence—him I meditate upon as Brahman.

Ajatasatru

Nay, nay! Do not speak thus of Brahman. That being I worship as the lord of will. He who meditates upon Brahman as such achieves self-control, and his children after him.

Gargya ceased speaking. Ajatasatru, continuing, questioned him.

Ajatasatru

Is that all that you know of Brahman?

Gargya (humbly)

That is all that I know.

Ajatasatru

By knowing only so much, one cannot profess to know Brahman

Gargya (humbly)

Please, sir, accept me as a disciple, and teach me of Brahman

Ajatasatru

It is unnatural that a Brahmin should approach a Kshatriya and a king to learn of Brahman. However, I will teach you

So saying Ajatasatru took Gargya by the hand and rose. Then as the two walked side by side, they came to a sleeping man

Ajatasatru (to the sleeper)

O thou great one, clad in white raiment, O Soma O king!

At first the man did not stir Then as Ajatasatru touched him he awoke

Ajatasatru (to Gargya)

This man who is a conscious intelligent being—where was he when he was thus asleep and how did he thus wake up? (*Gargya was silent*) When this man who is a conscious intelligent being is thus in deep sleep he enters into the Self within the lotus of the heart having withdrawn into himself both his senses and his mind When his senses and his mind are thus withdrawn he is said to be absorbed in the Self

In this state he knows nothing he enters into the seventy two thousand nerves which go out from the lotus of the heart Even as a young man or an emperor or the best of Brahmins when he has experienced the ecstasy of love straightway takes sweet repose so does a man deep in sleep find rest

But when he sleeps but also dreams he lives in a world of his own He may dream that he is a king or that he is the best of Brahmins he may dream that he is an angel or that he is a beast As an emperor having obtained the objects of enjoyment moves about at will in his dominions so the sleeper gathering up the impressions of sense

compounds them into dreams according to his desires

As threads come out of the spider as little sparks come out of the fire so all the senses all the worlds all the gods yea all beings issue forth from the Self His secret name is Truth of the Truth.

Yagnavalkya (to his wife)

Maitreyi I am resolved to renounce the world and begin the life of renunciation I wish therefore to divide my property between you and my other wife Katyayani

Maitreyi

My lord if this whole earth belonged to me with all its wealth should I through its possession attain immortality?

Yagnavalkya

No Your life would be like that of the rich None can possibly hope to attain immortality through wealth

Maitreyi

Then what need have I of wealth? Please my lord tell me what you know about the way to immortality

Yagnavalkya

Dear to me have you always been, Maitreyi, and now you ask to learn of that truth which is nearest my heart. Come, sit by me. I will explain it to you. Meditate on what I say.

It is not for the sake of the husband, my beloved, that the husband is dear, but for the sake of the Self.

It is not for the sake of the wife, my beloved, that the wife is dear, but for the sake of the Self.

It is not for the sake of the children, my beloved, that the children are dear, but for the sake of the Self.

It is not for the sake of wealth, my beloved, that wealth is dear, but for the sake of the Self.

It is not for the sake of the Brahmins, my beloved, that the Brahmins are held in reverence, but for the sake of the Self.

It is not for the sake of the Kshatriyas, my beloved, that the Kshatriyas are held in honor, but for the sake of the Self.

It is not for the sake of the higher worlds, my beloved, that the higher worlds are desired, but for the sake of the Self.

It is not for the sake of the gods, my beloved, that the gods are worshiped, but for the sake of the Self.

It is not for the sake of the creatures, my beloved, that the creatures are dear, but for the sake of the Self.

It is not for the sake of itself, my beloved, that anything whatever is esteemed, but for the sake of the Self.

The Self, beloved Maitreyi, is to be known. Hear about it, reflect upon it, meditate upon it. By knowing the Self, my beloved, through hearing, reflection, and meditation, one comes to know all things

Let the Brahmin ignore him who thinks that the Brahmin is different from the Self.

Let the Kshatriya ignore him who thinks that the Kshatriya is different from the Self.

Let the higher worlds ignore him who thinks that the higher worlds are different from the Self.

Let the gods ignore him who thinks that the gods are different from the Self

Let all creatures ignore him who thinks that the creatures are different from the Self.

Let all ignore him who thinks that anything whatever is different from the Self.

The priest, the warrior, the higher worlds, the gods, the creatures, whatsoever things there be—these are the Self

As, when the drum is beaten, its various particular notes are not heard apart from the whole,

but in the total sound all its notes are heard, as when the conch-shell is blown, its various particular notes are not heard apart from the whole, but in the total sound all its notes are heard, as when the *vina* is played its various particular notes are not heard apart from the whole, but in the total sound all its notes are heard—so, through the knowledge of the Self, Pure Intelligence, all things and beings are known. There is no existence apart from the Self.

As smoke and sparks arise from a lighted fire kindled with damp fuel, even so, Maitreyi, have been breathed forth from the Eternal all knowledge and all wisdom—what we know as the Rig Veda, the Yajur Veda, and the rest. They are the *breath of the Eternal*.

As for water the one center is the ocean, as for touch the one center is the skin, as for smell the one center is the nose as for taste the one center is the tongue, as for form the one center is the eyes, as for sound the one center is the ears as for thought the one center is the mind, as for divine wisdom the one center is the heart—so for all beings the one center is the Self.

As a lump of salt when thrown into water melts away and the lump cannot be taken out, but wherever we taste the water it is salty, even so, O Maitreyi, the individual self, dissolved, is the

Eternal—pure consciousness, infinite and transcendent Individuality arises by identification of the Self, through ignorance, with the elements, and with the disappearance of consciousness of the many, in divine illumination, it disappears. Where there is consciousness of the Self, individuality is no more.

This it is, O my beloved, that I wanted to tell you.

Maitreyi

"Where there is consciousness of the Self, individuality is no more". this that you say, my lord, confuses me

Yagnavalkya

My beloved, let nothing I have said confuse you. But meditate well the truth that I have spoken.

As long as there is duality, one sees *the other*, one hears *the other*, one smells *the other*, one speaks to *the other*, one thinks of *the other*, one knows *the other*, but when for the illumined soul the all is dissolved in the Self, who is there to be seen by whom, who is there to be smelt by whom, who is there to be heard by whom, who is there to be spoken to by whom, who is there to be thought of by whom, who is there to be known by whom?

Ah Maitreyi my beloved the Intelligence which reveals all—by what shall it be revealed? By whom shall the knower be known? The Self is described as *not this not that* It is incomprehensible for it cannot be comprehended undecaying for it never decays unattached for it never attaches itself unbound for it is never bound By whom O my beloved shall the knower be known?

This it is that I teach you O Maitreyi This is the truth of immortality

So saying Yagnavalkya entered upon the path of renunciation

This earth is honey for all beings and all beings are honey for this earth The intelligent immortal being the soul of this earth and the intelligent immortal being the soul in the individual being—each is honey to the other Brahman is the soul in each he indeed is the Self in all He is all

This water is honey for all beings and all beings are honey for this water The intelligent immortal being the soul of this water and the intelligent immortal being the soul in the individual being—each is honey to the other Brahman is the soul in each he indeed is the Self in all He is all

This fire is honey for all beings and all beings

are honey for this fire. The intelligent immortal being the soul of this fire and the intelligent immortal being the soul in the individual being—each is honey to the other. Brahman is the soul in each. he indeed is the Self in all. He is all.

This air is honey for all beings and all beings are honey for this air. The intelligent immortal being the soul of this air and the intelligent immortal being the soul in the individual being—each is honey to the other. Brahman is the soul in each. he indeed is the Self in all. He is all.

This sun is honey for all beings and all beings are honey for this sun. The intelligent immortal being the soul of this sun and the intelligent immortal being the soul in the individual being—each is honey to the other. Brahman is the soul in each. he indeed is the Self in all. He is all.

This space is honey for all beings and all beings are honey for this space. The intelligent immortal being the soul of this space and the intelligent immortal being the soul in the individual being—each is honey to the other. Brahman is the soul in each. he indeed is the Self in all. He is all.

This moon is honey for all beings and all beings are honey for this moon. The intelligent immortal being the soul of this moon and the intelligent immortal being the soul in the individual being—each is honey to the other. Brahman is the

soul in each he indeed is the Self in all He is all

This lightning is honey for all beings and all beings are honey for this lightning The intelligent immortal being the soul of this lightning and the intelligent immortal being the soul in the individual being—each is honey to the other Brahman is the soul in each he indeed is the Self in all He is all

This thunder is honey for all beings and all beings are honey for this thunder The intelligent immortal being the soul of this thunder and the intelligent immortal being the soul in the individual being—each is honey to the other Brahman is the soul in each he indeed is the Self in all He is all

This ether is honey for all beings and all beings are honey for this ether The intelligent immortal being the soul of this ether and the intelligent immortal being the soul in the individual being—each is honey to the other Brahman is the soul in each he indeed is the Self in all He is all

This law is honey for all beings and all beings are honey for this law The intelligent immortal being the soul of this law and the intelligent immortal being the soul in the individual being—each is honey to the other Brahman is the soul in each he indeed is the Self in all He is all

This truth is honey for all beings and all beings

are honey for this truth. The intelligent immortal being—the soul of this truth—and the intelligent immortal being—the soul in the individual being—each is honey to the other. Brahman is the soul in each—he indeed is the Self in all. He is all.

This race of men is honey for all beings and all beings are honey for this race of men. The intelligent immortal being—the soul of this race of men—and the intelligent immortal being—the soul in the individual being—each is honey to the other. Brahman is the soul in each—he indeed is the Self in all. He is all.

This Self is honey for all beings and all beings are honey for this Self. The intelligent immortal being—the soul of this Self—and the intelligent immortal being—the soul in the individual being—each is honey to the other. Brahman is the soul in each—he indeed is the Self in all. He is all.

This Self is the lord of all beings—the king of all beings. As the spokes are held together in the hub and in the felly of a wheel just so all beings all creatures all gods all worlds all lives are held together in the Self.

He made bodies with two feet—he made bodies with four feet. He entered into all bodies and because he dwells within the lotus of the heart he is known as *Purusha*. There is nothing that is

not surrounded by him nothing that is not filled by him

He assumed all forms He assumed all forms to reveal himself in all forms He the Lord is revealed in all forms through his Maya He is tens and thousands many and endless

This Brahman is without cause without effect without inside or outside This Brahman is the Self

Janaka King of Videha on a certain occasion performed a sacrifice and in connection therewith distributed costly gifts Among those who attended the ceremony were the wise men of Kuru and of Panchala King Janaka observed them and wanted to find out which was the wisest

Now it happened that the king kept a thousand cows enclosed in a pen and between the horns of every one of them were fastened ten gold coins.

Venerable Brahmins said King Janaka let him who is the wisest among you take these cows home

The Brahmins dared not stir save Yagnavalkya alone

My learned son said Yagnavalkya to his disciple drive home my cows

'Hurrah!'" cried the lad and made after them.

The rest of the Brahmins were enraged. How dare he call himself the wisest! ' they shouted. At last, Aswala priest to King Janaka accosted Yagnavalkya saying

' Yagnavalkya are you quite sure you are the wisest among us? '

"I bow down " replied Yagnavalkya, "to the wisest. But I want those cows! "

Then Aswala began to question him

Aswala

Yagnavalkya since everything connected with sacrificial rites is pervaded by death and is subject to death by what means can the worshiper overcome death?

Yagnavalkya

By the knowledge of the identity between the worshiper the fire and the ritual word. For the ritual word is indeed the worshiper and the ritual word is the fire and the fire which is one with Brahman is the worshiper. This knowledge leads to liberation this knowledge leads one beyond death.

Aswala held his peace But Artabhaga asked

Yagnavalkya everything is the food of death Is there any power for which death is food?

Yagnavalkya

Indeed yes Fire devours everything and fire again is the food of water Similarly there is a death to death The knower of the truth of Brahman overcomes death

Artabhaga

Yagnavalkya when such an one gives up his body do his perceptive faculties along with his mind go out of him or do they not?

Yagnavalkya

They do not They merge in the final cause the Self The body lies lifeless inflated and swollen

Artabhaga held his peace Then Ushasta asked

Yagnavalkya what is the ultimate the immediate Brahman Brahman himself alone directly realized as such the Self which dwells within all?

Yagnavalkya (pointing to his heart)

This thy Self which is within all

Ushasta

Which self O Yagnavalkya is within all?

Yagnavalkya

That which breathes in is thy Self which is within all That which breathes down is thy Self which is within all That which diffuses breath is thy Self which is within all That which breathes out is thy Self which is within all Again I reply This thy Self which is within all

Ushasta

As one might say in distinguishing a cow from a horse that the cow is the animal that walks and the horse is the animal that runs exactly so simple so clear O wise one has been your teaching about Brahman! But tell me I ask again who is the ultimate the immediate Brahman Brahman himself alone directly realized as such the Self which dwells within all?

Yagnavalkya

This thy Self which is within all

Ushasta

Which self O Yagnavalkya is within all?

Yagnavalkya

Thou canst not see the seer of the sight, thou canst not hear the hearer of the sound, thou canst not think the thinker of the thought thou canst not know the knower of the known Again I reply This thy Self which is within all Anything that is not the Self perishes

Ushasta held his peace Kahola asked:

Yagnavalkya what is the ultimate the immediate Brahman Brahman himself alone directly realized as such the Self which dwells within all?

Yagnavalkya

This thy Self which is within all

Kahola

Which self O Yagnavalkya is within all?

Yagnavalkya

That which is beyond hunger thirst grief, delusion decay, and death Having realized this Self, the sages renounce the craving for progeny wealth and existence in the other worlds and live the life of mendicants The craving for progeny leads to the craving for wealth and the craving for wealth

to the craving for existence in the other worlds. Thus there are two cravings—craving for a life of enjoyment here, and craving for a life of greater enjoyment hereafter. Therefore should a sage, when he has fully attained the knowledge of the Self, desire to live with that knowledge as his only refuge. When he has fully attained the knowledge of the Self, and realized it as his only refuge, he should devote himself exclusively to contemplation of the Self. He alone is the true knower of Brahman who directs his mind towards the Self, and shuns all other thoughts as distractions. How does such a knower of Brahman act and conduct himself? Whatever he may do or howsoever he may conduct himself, he is free from craving, and is forever established in the knowledge of Brahman. Anything that is not the Self perishes.

Kahola held his peace. Uddalaka asked:

Yagnavalkya, we live as students in Madra, in the house of Kapya. His wife was once possessed by a Gandharva, a celestial singer. We asked the Gandharva who he was. He replied that he was Kabandha, and proceeded to question Kapya thus: "Dost thou know that thread whereon this life, the next life, and all beings are strung together?" Kapya did not know. The Gandharva continued:

"Dost thou know that Inner Ruler who controls, from within, this life, the next life, and all beings?" Kapya did not know. The Gandharva then said, "He who knows that thread and that Inner Ruler knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the creatures, knows the Self—knows all things" I myself know these things that the Gandharva taught. Yagnavalkya, if thou, without knowing that thread and that Inner Ruler, take the cows that belong only to the wisest, accursed shalt thou be.

Yagnavalkya

I know that thread and that Inner Ruler.

Uddalaka

Anybody can say, "I know, I know." Tell us what you know.

Yagnavalkya

The subtle principle of life is that thread whereon this life and the next life and all beings are strung. Hence, when a man dies, they say his limbs are loosed, for while he lives they are held together by that principle of life.

Uddalaka

That is true, Yagnavalkya. Now speak of the Inner Ruler.

Yagnavalkya

He who dwells on earth but is separate from the earth whom the earth does not know whose body the earth is and who controls the earth from within—he the Self is the Inner Ruler the Immortal

He who dwells in water but is separate from water whom water does not know whose body water is and who controls water from within—he the Self is the Inner Ruler the Immortal

He who dwells in fire but is separate from fire whom fire does not know whose body fire is and who controls fire from within—he the Self is the Inner Ruler the Immortal

He who dwells in the sky in the air in heaven in the four quarters in the sun in the moon in the stars in ether in darkness in light but is separate from them whom none of them knows whose body they are and who controls them from within—he the Self is the Inner Ruler the Immortal

He who dwells in all beings but is separate from all beings whom no being knows whose body all beings are and who controls all beings from within—he the Self is the Inner Ruler the Immortal

He who dwells in odor speech sight hearing

and touch but is separate from them whom odor speech sight hearing and touch do not know whose body is odor speech sight hearing and touch and who controls them all from within—he the Self is the Inner Ruler the Immortal

He who dwells in the mind but is separate from the mind whom the mind does not know whose body the mind is and who controls the mind from within—he the Self is the Inner Ruler the Immortal

He who dwells in the intellect but is separate from the intellect whom the intellect does not know whose body is the intellect and who controls the intellect from within—he the Self is the Inner Ruler the Immortal

Unseen but the seer unheard but the hearer unthinkable but the thinker unknown but the knower—there is no other seer but he there is no other hearer but he there is no other thinker but he there is no other knower but he He the Self is the Inner Ruler the Immortal

Anything that is not the Self perishes.

Uddalaka held his peace Then arose Gargi the daughter of Vachaknu and addressed the sages

Revered Brahmins I shall ask Yagnavalkya two questions If he is able to answer them no one

among you can ever defeat him. He will be the great expounder of the truth of Brahman.

Yagnavalkya

Ask O Gargi

Gargi

Yagnavalkya as the son of a warrior from Kasi or Videha might string his loosened bow and with two deadly arrows in his hand rise to give battle even so have I risen to fight thee with two questions. Answer my questions.

Yagnavalkya

Ask O Gargi

Gargi

Yagnavalkya that of which they say that it is above heaven and below the earth which is between heaven and earth as well and which was is and shall be—tell me in what it is woven warp and woof?

Yagnavalkya

That of which they say O Gargi that it is above heaven and below the earth which is between heaven and earth as well and which was is

and shall be—that is woven warp and woof in the ether

Gargi

Thou hast answered my first question I bow to thee O Yagnavalkya Be ready now to answer my second question

Yagnavalkya

Ask O Gargi

Gargi

In what is that ether woven warp and woof?

Yagnavalkya

The seers O Gargi call that Akshara—the changeless Reality He is neither gross nor fine neither short nor long neither hot nor cold neither light nor dark neither of the nature of air nor of the nature of ether He is without relations He is without taste or smell without eyes ears speech mind vigor breath mouth he is without measure he is without inside or outside He enjoys nothing nothing enjoys him

At the command of that Akshara O Gargi sun and moon hold their course At the command of that Akshara O Gargi heaven and earth keep their position At the command of that Akshara

O Gargi moments hours days and nights fort nights and months seasons and years—all follow their path At the command of that Akshara O Gargi rivers issuing from the snowy mountains flow on some eastward some westward others in other directions

He O Gargi who in this world without knowing this Akshara offers oblations performs sacrifices practices austerities even though for many thousands of years gains little his offerings and practices are perishable He O Gargi who departs this world without knowing the Imperishable is pitiable But he O Gargi who departs this world knowing the Akshara is wise

This Akshara O Gargi is unseen but is the seer is unheard but is the hearer is unthinkable but is the thinker is unknown but is the knower There is no seer but he there is no hearer but he there is no thinker but he there is no knower but he In Akshara verily O Gargi the ether is woven warp and wool

Gargi

Revered Brahmins well may you feel blest if you get off with bowing before him! No one will defeat Yagnavalkya expounder of the truth of Brahman

Gargi held her peace Yagnavalkya addressed the sages

Revered Brahmins ask me questions if you will
—any one of you in the assembly or all of you
Or if any one of you so desires I will question
him Or I will question all of you

But the Brahmins held their peace

OM

On a certain occasion Janaka king of Videha
having seated himself to give audience saw the
sage Yagnavalkya among his visitors and accosted
him

Janaka

Yagnavalkya what brings you here? Do you
come for cattle or for philosophy?

Yagnavalkya

For both Your Majesty I wish to hear what
your teachers may have taught you

Janaka

Jitwa taught me that the word is Brahman

Yagnavalkya

As one who from childhood has been instructed

adequately, first by his mother, then by his father, and after that has been initiated into the sacred mysteries by a sage—as such an one should teach, so has Jitwa taught you the truth when he said that the word is Brahman. For what could a person achieve without the word? But did he tell you about the abode and support of this Word Brahman?

Janaka

No, he did not

Yagnavalkya

Then you have been only partly taught.

Janaka

Do you, then, teach me, O Yagnavalkya

Yagnavalkya

The organ of speech is its abode, and ether the primal cause of the universe is its eternal support. Meditate upon the word as identical with knowledge.

Janaka

What is knowledge Yagnavalkya?

Yagnavalkya

The word is knowledge Your Majesty For through the word a friend is known and likewise all knowledge spiritual or otherwise Through the word is gained knowledge of this world and of the next Through the word is obtained knowledge of all creatures The word Your Majesty is the Supreme Brahman

Janaka

I give you a thousand cows with a bull as big as an elephant for teaching me

Yagnavalkya

My father was of the opinion that one should not accept any reward from a disciple without fully instructing him I wish to know what any one else may have taught you

Janaka

Udanka taught me that primal energy is Brahman He did not tell me about its abode and support

Yagnavalkya

Breath is its abode and ether its support It should be meditated upon as dear For life is in-

deed dear The primal energy is Brahman Tell me what more you have been taught

Janaka

Barku taught me that sight is Brahman But he did not teach me its abode and support

Yagnavalkya

The eye is its abode and ether its support It should be meditated upon as truth For it is by sight that objects are known Sight is Brahman What more have you learned?

Janaka

Gardabhivipati taught me that hearing is Brahman

Yagnavalkya

The ear is its abode and ether its support It should be meditated upon as limitless For sound is carried by space and space is limitless Hearing is Brahman

Janaka

Satyakama taught me that the mind is Brahman

Yagnavalkya

The mind is its abode and ether its support It should be meditated upon as happiness For by the mind alone is happiness experienced Mind is Brahman

Janaka

Vidagdha taught me that the heart is Brahman

Yagnavalkya

The heart is its abode and ether its support It should be meditated upon as the resting place For all beings find rest in the heart The heart is Brahman

Janaka (descending from his throne and humbly addressing the sage)

I bow down to you Yagnavalkya please teach me

Yagnavalkya

Your Majesty as a person wishing to make a long journey furnishes himself with a chariot or a boat so have you equipped your mind with sacred wisdom You are honorable and wealthy and you have studied the Vedas and learned the Upanishads Whither then shall you go when you leave this body?

Janaka

I do not know revered sir

Yagnavalkya

I will tell you where you will go

Janaka

Tell me please

Yagnavalkya

Indha is the Self identified with the physical self Viraj the physical world is his wife the object of his enjoyment The space within the heart is their place of union in dream when the Self is identified with the subtle body or mind The Self in dreamless sleep is identified with the vital force Beyond this is the Supreme Self—he that has been described as *not this not that* He is incomprehensible for he cannot be comprehended he is undecaying for he never decays he is unattached for he does not attach himself he is unfettered for nothing can fetter him He is never hurt You have attained him who is free from fear O Janaka and free from birth and death

Janaka

May that fearlessness come to you who teach us

fearlessness I bow down to you Behold this empire of Videha, as well as I myself, at your service

Once when Yagnavalkya came to the court of King Janaka, the King welcomed him with a question

Janaka

Yagnavalkya what serves as the light for man?

Yagnavalkya

The light of the sun Your Majesty for by the light of the sun man sits goes out does his work and returns home

Janaka

True indeed Yagnavalkya But when the sun has set what serves then as his light?

Yagnavalkya

The moon is then his light

Janaka

When the sun has set O Yagnavalkya and the moon has set what serves then as his light?

Yagnavalkya

The fire is then his light

Janaka

When the sun has set O Yagnavalkya and the moon has set and the fire has gone out what serves then as his light?

Yagnavalkya

Sound is then his light for with sound alone as his light man sits goes out does his work and returns home Even though he cannot see his own hand yet when he hears a sound he moves to wards it

Janaka

True indeed O Yagnavalkya When the sun has set and the moon has set and the fire has gone out and no sound is heard what serves then as his light?

Yagnavalkya

The Self indeed is his light for by the light of the Self man sits moves about does his work and when his work is done rests

Janaka

Who is that Self?

Yagnavalkya

The self luminous being who dwells within the

lotus of the heart surrounded by the senses and sense organs and who is the light of the intellect is that Self. Becoming identified with the intellect he moves to and fro through birth and death between this world and the next. Becoming identified with the intellect the Self appears to be thinking appears to be moving. While the mind is dreaming the Self also appears to be dreaming and seems to be beyond the next world as well as this.

When man the individual soul is born and assumes relationship with the body and sense organs he becomes associated with the evils of the world. When at death he gives up the body he leaves all evils behind.

There are two states for man—the state in this world and the state in the next. There is also a third state the state intermediate between these two which can be likened to dream. While in the intermediate state a man experiences both the other states that in this world and that in the next and the manner thereof is as follows. When he dies he lives only in the subtle body on which are left the impressions of his past deeds and of these impressions he is aware illumined as they are by the light of the Self. The pure light of the Self affords him light. Thus it is that in the intermediate state he experiences the first state or

self luminous being the Self within the Immortal One keeps alive the house of flesh with the help of the vital force but at the same time walks out of this house The Eternal goes wherever he desires

The self luminous being assumes manifold forms high and low in the world of dreams He seems to be enjoying the pleasure of love or to be laughing with friends or to be looking at terrifying spectacles

Everyone is aware of the experiences no one sees the Experienter

Some say that dreaming is but another form of waking for what a man experiences while awake he experiences again in his dreams Be that as it may the Self in dreams shines by his own light

Janaka

Revered sir I offer you a thousand cattle Instruct me further for the sake of my liberation

Yagnavalkya

The Self having in dreams tasted enjoyment gone hither and thither experienced both good and evil attains to the state of dreamless sleep then again he comes back to dreams Whatever he may experience in dreams does not affect him for the true nature of the Self remains forever unaffected

Janaka

So it is indeed Yagnavalkya I offer you an other thousand cattle revered sir Speak on for the sake of my liberation

Yagnavalkya

The Self having in dreams tasted enjoyment gone hither and thither experienced good and evil hastens back to the state of waking from which he started Whatever he may experience in dreams does not affect him for the true nature of the Self remains forever unaffected

Janaka

So it is indeed Yagnavalkya Another thousand cattle shall be yours revered sir Speak on for the sake of my liberation

Yagnavalkya

The Self having in wakefulness enjoyed the pleasures of sense gone hither and thither experienced good and evil hastens back again to his dreams

As a large fish moves from one bank of a river to the other so does the Self move between dreaming and waking

As a hawk or a falcon flying in the sky becomes

tired, and stretching its wings comes back to its nest, so does the Self hasten to that state where, deep in sleep, he desires no more desires, and dreams no more dreams

Indeed, the Self, in his true nature, is free from craving, free from evil, free from fear. As a man in the embrace of his loving wife knows nothing that is without, nothing that is within, so man in union with the Self knows nothing that is without, nothing that is within, for in that state all desires are satisfied. The Self is his only desire, he is free from craving. he goes beyond sorrow.

Then father is no father, mother is no mother, worlds disappear, gods disappear, scriptures disappear, the thief is no more, the murderer is no more, castes are no more. no more is there monk or hermit. The Self is then untouched either by good or by evil, and the sorrows of the heart are turned into joy.

He does not see, nor smell, nor taste, nor speak, nor hear. nor think, nor touch. nor know, for there is nothing separate from him, there is no second. Yet he can see. for sight and he are one. yet he can smell. for smelling and he are one. yet he can taste, for taste and he are one, yet he can speak, for speech and he are one, yet he can hear, for hearing and he are one, yet he can think, for thinking and he are one, yet he can touch, for

touching and he are one yet he can know for
 knowing and he are one Eternal is the light of
 consciousness immortal is the Self

When there is another then one sees another
 smells another tastes another speaks to another
 hears another thinks of another touches and
 knows another

Pure like crystal water is that Self the only
 seer the One without a second He is the king
 dom of Brahman man's highest goal his supreme
 treasure his greatest bliss Creatures who live
 within the bonds of ignorance experience but a
 small portion of his infinite being

Janaka

You shall have still another thousand cattle
 Speak on revered sir for the sake of my liberation

Yagnavalkya

The Self having in dreams enjoyed the pleasures of sense gone hither and thither experienced good and evil hastens back to the state of waking from which he started

As a man passes from dream to wakefulness so does he pass at death from this life to the next.

When a man is about to die the subtle body mounted by the intelligent Self groans—as a heavily laden cart groans under its burden.

When his body becomes thin through old age or disease the dying man separates himself from his limbs even as a mango or a fig or a banyan fruit separates itself from its stalk and by the same way he came he hastens to his new abode and there assumes another body, in which to begin a new life

When his body grows weak and he becomes apparently unconscious the dying man gathers his senses about him and completely withdrawing their powers descends into his heart No more does he see form or color without

He neither sees nor smells nor tastes He does not speak he does not hear He does not think he does not know For all the organs detaching themselves from his physical body unite with his subtle body Then the point of his heart where the nerves join is lighted by the light of the Self and by that light he departs either through the eye or through the gate of the skull or through some other aperture of the body When he thus departs life departs and when life departs all the functions of the vital principle depart The Self remains conscious and conscious the dying man goes to his abode The deeds of this life and the impressions they leave behind follow him

As a leech having reached the end of a blade of grass takes hold of another blade and draws

itself to it so the Self having left this body behind it unconscious takes hold of another body and draws himself to it

As a goldsmith taking an old gold ornament moulds it into another newer and more beautiful so the Self having given up the body and left it unconscious takes on a newer and better form either that of the fathers or that of the celestial singers or that of the gods or that of other beings heavenly or earthly

The Self is verily Brahman Through ignorance it identifies itself with what is alien to it and appears to consist of intellect understanding life sight hearing earth water air ether fire desire and the absence of desire anger and the absence of anger righteousness and the absence of righteousness It appears to be all things—now one now another

As a man acts so does he become A man of good deeds becomes good a man of evil deeds becomes evil A man becomes pure through pure deeds impure through impure deeds

As a man's desire is so is his destiny For as his desire is so is his will as his will is so is his deed and as his deed is so is his reward whether good or bad

A man acts according to the desires to which he clings After death he goes to the next world bear

ing in his mind the subtle impressions of his deeds and after reaping there the harvest of his deeds he returns again to this world of action. Thus he who has desire continues subject to rebirth.

But he in whom desire is stilled suffers no rebirth. After death having attained to the highest desiring only the Self he goes to no other world. Realizing Brahman he becomes Brahman.

When all the desires which once entered into his heart have been driven out by divine knowledge the mortal attaining to Brahman becomes immortal.

As the slough of a snake lies cast off on an ant hill so lies the body of a man at death while he freed from the body becomes one with the immortal spirit Brahman the Light Eternal.

Janaka

Sir again I give you a thousand cows. Speak on that I may be liberated.

Yagnavalkya

The path of liberation is subtle and hard and long. I myself am walking in it nay I have reached the end. By this path alone the wise the knowers of Brahman having attained him while living achieve final liberation at death.

Other worlds there are joyless enveloped in

worlds they entered upon the path of complete renunciation

Craving for progeny leads to craving for wealth and craving for wealth leads to craving for life in other worlds Two cravings there are the craving for a life of pleasure in this world and the craving for a life of greater pleasure in other worlds

The Self is to be described as *not this not that* It is incomprehensible for it cannot be comprehended undecaying for it does not decay unattached for it never attaches itself unfettered for it is never bound He who knows the Self is unaffected whether by good or by evil Never do such thoughts come to him as I have done an evil thing or I have done a good thing Both good and evil he has transcended and he is therefore troubled no more by what he may or may not have done

The eternal glory of the knower of Brahman beginningless and endless revealed by divine knowledge is neither increased nor decreased by deeds Let a man therefore seek to find it since having found it he can never be touched by evil Self controlled is he who knows the Self tranquil poised free from desire Absorbed in meditating upon it he sees it within his own soul and he sees all beings in it Evil touches him not troubles him

not for in the fire of his divine knowledge all evil is burnt away

Freed from evil freed from desire freed from doubt he becomes a knower of Brahman

This O King is the truth of Brahman Do thou attain to it!

Janaka

Most revered sir I offer you the empire of Videha and myself with it to be your servant

Yagnavalkya

The Self the great unborn the undecaying the undying the immortal the fearless is in very truth Brahman He who knows Brahman is without fear He who knows Brahman becomes Brahman!

Gods men and asuras—all three descendants of Prajapati—lived with him for a time as students

Then the gods said Teach us sir! In reply Prajapati uttered one syllable Da Then he said Have you understood? They answered

Yes we have understood You said to us Da mayata—Be self controlled Yes agreed Prajapati you have understood

Then the men said Teach us sir Prajapati uttered the same syllable Da Then he said

"Have you understood?" They answered "Yes we have understood You said to us '*Datta*—Be charitable' " "Yes," agreed Prajapati, "you have understood "

Then the asuras said "Teach us, sir " Prajapati uttered the same syllable '*Da* " Then he said "Have you understood?" They said "Yes we have understood You told us '*Dayadhwam*—Be compassionate' " "Yes," agreed Prajapati, "you have understood "

The storm cloud thunders '*Da! Da! Da!*—Be self-controlled! Be charitable! Be compassionate! '

XI

SWETASZATARA

MEDITATION can be learned, and it must be practiced according to accepted rules. By its means it is possible to realize the personal Brahman, who in union with Maya, creates, preserves, and dissolves the universe, and likewise the impersonal Brahman who transcends all forms of being, who eternally is, without attributes and without action.

SWETASZATARA

OM

With our ears may we hear what is good

With our eyes may we behold thy righteousness

Trouquil in body, may we who worship thee find rest

OM *Peace—peace—peace*

OM *Hail to the supreme Self!*

DISCIPLES INQUIRE within themselves:

What is the cause of this universe?—is it Brahman? Whence do we come? Why do we live? Where shall we at last find rest? Under whose command are we bound by the law of happiness and its opposite?

Time, space law, chance, matter, primal energy, intelligence—none of these nor a combination of these, can be the final cause of the universe, for they also are effects, and exist to serve the soul. Nor can the individual self be the cause for being subject to the law of happiness and misery, it is not free.

The seers absorbed in contemplation, saw within themselves the ultimate reality, the self-luminous being, the one God, who dwells as the self conscious power in all creatures. He is One

without a second Deep within all beings he dwells hidden from sight by the coverings of the *gunas*—*sattwa*, *rajas*, and *tamas* He presides over time space and all apparent causes

This vast universe is a wheel Upon it are all creatures that are subject to birth death and rebirth Round and round it turns and never stops It is the wheel of Brahman As long as the individual self thinks it is separate from Brahman it revolves upon the wheel in bondage to the laws of birth death and rebirth But when through the grace of Brahman it realizes its identity with him it revolves upon the wheel no longer It achieves immortality ¹

He who is realized by transcending the world of cause and effect in deep contemplation is expressly declared by the scriptures to be the Supreme Brahman He is the substance all else the shadow He is the imperishable The knowers of Brahman know him as the one reality behind all that seems For this reason they are devoted to him Absorbed in him they attain freedom from the wheel of birth death and rebirth

The Lord supports this universe which is made up of the perishable and the imperishable the

¹ Here appears for the first time in extant Hindu literature the image of the wheel as applied to birth death and rebirth

which unites mind and matter) are but three aspects of Brahman the one reality

Fire though present in the firesticks is not perceived until one stick is rubbed against another. The Self is like that fire—it is realized in the body by meditation on the sacred syllable OM.

Let your body be the stick that is rubbed—the sacred syllable OM the stick that is rubbed against it. Thus shall you realize God who is hidden within the body as fire is hidden within the wood.

Like oil in sesame seeds, butter in cream, water in the river bed, fire in tinder, the Self dwells within the soul. Realize him through truthfulness and meditation.

Like butter in cream is the Self in everything. Knowledge of the Self is gained through meditation. The Self is Brahman. By Brahman is all ignorance destroyed.

To realize God, first control the outgoing senses and harness the mind. Then meditate upon the light in the heart of the fire—meditate that is upon pure consciousness as distinct from the ordinary consciousness of the intellect. Thus the Self, the Inner Reality, may be seen behind physical appearance.

Control your mind so that the Ultimate Reality

the self luminous Lord may be revealed Strive earnestly for eternal bliss

With the help of the mind and the intellect keep the senses from attaching themselves to objects of pleasure They will then be purified by the light of the Inner Reality and that light will be revealed

The wise control their minds and unite their hearts with the infinite the omniscient the all pervading Lord Only discriminating souls practice spiritual disciplines Great is the glory of the self-luminous being the Inner Reality

Hear all ye children of immortal bliss also ye gods who dwell in the high heavens Follow only in the footsteps of the illumined ones and by continuous meditation merge both mind and intellect in the eternal Brahman The glorious Lord will be revealed to you

Control the vital force Set fire to the Self within by the practice of meditation Be drunk with the wine of divine love Thus shall you reach perfection

Be devoted to the eternal Brahman Unite the light within you with the light of Brahman Thus will the source of ignorance be destroyed and you will rise above karma

Sit upright holding the chest throat and head erect Turn the senses and the mind inward to the

lotus of the heart Meditate on Brahman with the help of the syllable OM Cross the fearful currents of the ocean of worldliness by means of the raft of Brahman—the sacred syllable OM

With earnest effort hold the senses in check Controlling the breath regulate the vital activities As a charioteer holds back his restive horses so does a persevering aspirant hold back his mind

Retire to a solitary place such as a mountain cave or any sacred spot The place must be protected from the wind and rain and it must have a smooth clean floor free from pebbles and dust It must not be damp and it must be free from disturbing noises It must be pleasing to the eye and quieting to the mind Seated there practice meditation and other spiritual exercises

As you practice meditation you may see in vision forms resembling snow crystal wind smoke fire lightning fireflies the sun the moon These are signs that you are on your way to the revelation of Brahman

As you become absorbed in meditation you will realize that the Self is separate from the body and for this reason will not be affected by disease old age or death

The first signs of progress on the path of yoga are health a sense of physical lightness clearness

of complexion a beautiful voice an agreeable odor of the person and freedom from craving

As a soiled piece of metal when it has been cleaned shines brightly so the dweller in the body when he has realized the truth of the Self is freed from sorrow and attains to bliss

The yogi experiences directly the truth of Brahman by realizing the light of the Self within He is freed from all impurities—he the pure the birthless the bright

He is the one God present in the north the east the south and the west He is the creator He enters into all wombs He alone is now born as all beings and he alone is to be born as all beings in the future He is within all persons as the Inner Self facing in all directions

Let us adore the Lord the bright one who is in fire who is in water who is in plants and trees who pervades the whole universe

The one absolute impersonal Existence together with his inscrutable Maya appears as the divine Lord the personal God endowed with manifold glories With his divine power he holds dominion over all the worlds At the periods of creation and dissolution of the universe he alone exists Those who realize him become immortal

The Lord is One without a second With his

divine power he rules over all the worlds Within man he dwells and within all other beings He projects the universe, maintains it, and withdraws it into himself

His eyes are everywhere his face his arms his feet are in every place Out of himself he has produced the heavens and the earth and with his arms and his wings he holds them together

He is the origin and support of the gods He is the lord of all He confers bliss and wisdom upon those who are devoted to him He destroys their sins and their sorrows

He punishes those who break his laws He sees all and knows all May he endow us with good thoughts!

O Lord clothed in thy most holy form which is calm and blissful and which destroys all evil and ignorance look upon us and make us glad

O Lord thou hast revealed thy sacred syllable OM which is one with thee In thy hands it is a weapon with which to destroy ignorance O protector of thy devotees do not conceal thy benign person

Thou art the supreme Brahman Thou art infinite Thou hast assumed the forms of all creatures remaining hidden in them Thou pervadest all Thou art the one God of the universe Those who realize thee become immortal

sand eyes and a thousand feet He envelops the universe Though transcendent he is to be meditated upon as residing in the lotus of the heart at the center of the body ten fingers above the navel

He alone is *all this*—what has been and what shall be He has become this universe Yet he remains forever changeless and is the lord of immortality

His hands and feet are everywhere his eyes heads and mouths are everywhere His ears are everywhere He pervades everything in the universe

Without organs of sense yet reflecting the activities of the senses he is the lord and ruler of all

He is the friend and refuge of all

He resides in the body the city of nine gates He sports in the world without in innumerable forms He is the master the ruler of the whole world animate and inanimate

He moves fast though without feet He grasps everything though without hands He sees all though without eyes He hears everything though without ears He knows all but none knows him He is called the Supreme the Great One

Subtler than the subtlest greater than the greatest the Self is hidden in the heart of all creatures Through his grace a man loses his cravings transcends grief and realizes him as Brahman Supreme

O Brahman Supreme!
Formless art thou, and yet
(Though the reason none knows)
Thou bringest forth many forms;
Thou bringest them forth, and then
Withdrawest them to thyself.
Fill us with thoughts of thee!

Thou art the fire,
Thou art the sun,
Thou art the air,
Thou art the moon,
Thou art the starry firmament,
Thou art Brahman Supreme:
Thou art the waters—thou,
The creator of all!

Thou art woman, thou art man,
Thou art the youth, thou art the maiden,
Thou art the old man tottering with his staff:
Thou facest everywhere.

Thou art the dark butterfly,
Thou art the green parrot with red eyes.
Thou art the thunder cloud, the seasons, the seas
Without beginning art thou,
Beyond time, beyond space.

Thou art he from whom sprang
The three worlds

Maya is thy divine consort—
Wedded to thee
Thou art her master her ruler
Red white and black is she
Each color a guna
Many are her children—
The rivers the mountains
Flower stone and tree
Beast bird and man—
In every way like herself
Thou spirit in flesh
Forgetting what thou art
Unitest with Maya—
But only for a season
Parting from her at last
Thou regainest thyself

Thou Brahman Immortal
And thou woven of clay
(Two beings yet one) —
Like two beautiful birds
Golden of plumage
Companions inseparable
Perched high up on the branches
Of the selfsame tree—

As man thou tastest
The sweet fruits of the tree,
The sweet and bitter fruits
But as Brahman master of Maya,
Thou remainest unseen,
Immobile,
Calmly observing

Forgetting his oneness with thee,
Bewildered by his weakness,
Full of sorrow is man
But let him look close on thee,
Know thee as himself,
O Lord most worshipful,
And behold thy glory—
Lo all his heavy sorrow
Is turned to joy

Changeless thou art,
Supreme pure!
In thee dwell the gods
The source of all scriptures thou art
Yet what shall scriptures avail
If they be smooth on the lip
But absent from the heart?
To him who knows thee comes fullness—
To him alone!

Thou art lord and master of Maya,

Man is her slave.

With Maya uniting, thou hast brought forth the
universe.

The source of all scriptures thou art,

And the source of all creeds.

The universe is thy Maya;

And thou, great God, her lord,

Wherever the eye falls,

There, within every form,

Thou dwellest.

One thou art, one only.

Born from many wombs,

Thou hast become many:

Unto thee all return.

Thou, Lord God, bestowest all blessings.

Thou the Light, thou the Adorable One.

Whoever finds thee

Finds infinite peace.

Thou art Lord God of all gods,

All the worlds rest in thee;

Thou art ruler of the beasts,

Two-footed, four-footed;

Our heart's worship be thine!

Thou art the blissful Lord,

Subtler than the subtlest
In thee alone is there peace

Thou sole guardian of the universe
Thou lord of all
In the hearts of thy creatures
Thou hidest thyself
Gods and seers become one with thee
Those who know thee die not

Of all religions thou art the source
The light of thy knowledge shining
There is nor day nor night
Nor being nor non being—
Thou alone art

Thou alone art—thou the Light
Imperishable adorable
Great Glory is thy name
No one is there beside thee
No one equal to thee

Invisible is thy form
Invisible to mortal eyes
The seers alone
In their purified hearts—
They alone see thee
They alone are immortal

Neither male nor female art thou
Nor neuter
Whatsoever form thou assumest
That thou art

Thou dost pervade the universe
Thou art consciousness itself
Thou art creator of time
All knowing art thou
At thy bidding Maya
Thy power divine
Projects this visible universe
Projects name and form

Thou art the Primal Being
Thou appearest as this universe
Of illusion and dream
Thou art beyond time
Indivisible infinite the Adorable One—
Let a man meditate on thee
Within his heart
Let him consecrate himself to thee
And thou infinite Lord
Wilt make thyself known to him

Thou womb and tomb of the universe
And its abode
Thou source of all virtue

Destroyer of all sins—
Thou art seated in the heart.
When thou art seen,
Time and form disappear
Let a man feel thy presence,
Let him behold thee within.
And to him shall come peace,
Eternal peace—
To none else, to none else!

Thou art the eternal among non-eternals,
The consciousness of the conscious,
Though one, thou fulfillest
The desires of many.

Let a man devote himself
To knowledge of thee,
Let him follow thy path
And he shall know thee
All his fetters shall be loosed.

Can a man roll up the sky
Like a piece of skin?
Can he end his misery
And know not thee?

If the truths of these scriptures are meditated upon by a man in the highest degree devoted to God and to his Guru as to his God they will shine forth They will shine forth indeed!

OM

Peace—peace—peace

XII

KAIVALYA

THE sage who by faith, devotion, and meditation has realized the Self and become one with Brahman, is released from the wheel of change and escapes from rebirth, sorrow, and death

KAIVALYA

May Brahman protect us

May he guide us

May he give us strength and right understanding

May love and harmony be with us all

OM Peace—peace—peace

Disciple

MASTER teach me the knowledge of Brahman
I hear that this is the supreme knowledge hidden
and sacred sought by the wise and that he who
seeks it is freed from impurities and attains the
Supreme Being

Teacher

Seek to know Brahman by acquiring faith in
the word of the scriptures and in your Guru. Be
devoted to Brahman. Meditate on him unceasingly.
Not by work nor by progeny nor by wealth but
by devotion to him and by indifference to the
world does a man reach immortality.

The supreme heaven shines in the lotus of the
heart. Th y enter there who struggle and aspire.

Understanding the spirit of the scriptural teachings they renounce the world

Retire into solitude Seat yourself on a clean spot and in erect posture with the head and neck in a straight line Be indifferent to the world Control all the sense organs Bow down in devotion to your Guru Then enter the lotus of the heart and there meditate on the presence of Brahman—the pure the infinite the blissful

Unmanifest to the senses beyond all thought infinite in form is God He is the doer of all good he is forever tranquil he is immortal He is One without beginning middle or end he is all-pervading He is infinite wisdom and he is bliss

The seers meditate on him and reach the source of all beings the witness of all He goes beyond all darkness He is Brahma he is Shiva he is Indra he is the supreme the changeless Reality He is Vishnu he is the primal energy he is eternity He is all He is what has been and what shall be He is eternal He who knows him conquers death There is no other way to liberation

By seeing the Self in all beings and all beings in the Self one goes to Brahman That is the only way

The mind may be compared to a firestick the syllable OM to another Rub the two sticks together by repeating the sacred word and meditating

on Brahman and the flame of knowledge will be kindled in your heart and all impurities will be burnt away

He as the Self resides in all forms but is veiled by ignorance. When he is in the state of dream that men call waking he becomes the individual self and enjoys food drink and many other pleasures. When he is in the state of dream that men call dreaming he is happy or miserable because of the creations of his mind. And when he is in the state of dream that men call dreamless sleep he is overcome by darkness he experiences nothing he enjoys rest

dream and dreamless sleep—he I am I am Brahman know this and break all bonds

In the three states of consciousness whatever appears as the enjoyer or the object of enjoyment I am the witness thereof separate from all I am pure consciousness I am the eternal Shiva

From me all emerge in me all exist and to me all return I am Brahman—One without a second

I am subtler than the subtlest I am greater than the greatest I am the Eternal Being I am this manifold universe I am the Lord of golden effulgence I am Shiva

I am without hands or feet My divine powers none can conceive I see though without eyes I hear though without ears I know all but none knows me I am infinite wisdom I am the One to be known through the scriptures I am the knower of all scriptures Merit or demerit does not affect me I was not born I have neither body nor senses nor mind I the Supreme Self dwell in the lotus of the heart I am pure I am One without a second

OM

Peace—peace—peace